

# E Z E K I E L.

## INTRODUCTION.

WE know scarcely anything of Ezekiel except what we learn from the Book that bears his name.<sup>1</sup> Of the date and authorship of this Book there has scarcely been any serious question. The book of Ezekiel has ever formed part of the Hebrew Canon of the Old Testament<sup>2</sup>; and is found in the most ancient Versions.

Ezekiel<sup>3</sup> (*God strengtheneth or hardeneth*) was the son of Buzi, a priest probably of the family of Zadok. He was one of those who went into exile with Jehoiachin (2 K. xxiv. 14), and would seem to have belonged to the higher class, a supposition agreeing with the consideration accorded to him by his fellow exiles (viii. 1, &c.). The chief scene of his ministry was Tel-Abib in Northern Mesopotamia, on the river Chebar, along the banks of which were the settlements of the exiles. He was probably born in or near Jerusa-

lem, where he must certainly have lived many years before he was carried into exile. The date of his entering upon the prophetic office is given in i. 1; and if, as is not unlikely, he entered upon this office at the legal age of thirty, he must have been about fourteen years of age when Josiah died. In this case he could not have exercised the priestly functions at Jerusalem; but as his father was a priest (i. 3), he was no doubt brought up in the courts of the temple, and so became familiar with its services and arrangements.

Ezekiel lived in a house of his own, was married, and lost his wife in the ninth year of his exile. Of the rest of his life we know nothing.

The period during which Ezekiel prophesied in Chaldaea was signalized by the miserable reign of Zedekiah, ending in his imprisonment and death,—by the destruction of the Temple, the sack of Jerusalem, and the final deportation of its inhabitants,—by Gedaliah's short regency over the poor remnant left behind in the country, his treacherous murder, and the flight of the conspirators, conveying Jeremiah with them into Egypt,—and by Nebuchadnezzar's conquests in the neighbouring countries, and especially his prolonged siege of Tyre.

The year in which Ezekiel delivered his prophecies against Egypt

<sup>1</sup> An apocryphal tradition says that he was murdered by one of his fellow-exiles; and in the middle ages his tomb was shewn, distant a few days' journey from Bagdad.

<sup>2</sup> About the time of the destruction of Jerusalem, a question was raised as to the authenticity of Ezekiel on the ground of a supposed discrepancy between passages of his writings and the teaching of the Pentateuch—cp. e.g. xviii. 20 with Exod. xx. 5; but this was a mere critical discussion, and the difficulty was solved by reconciling the passages objected to.

<sup>3</sup> The name also occurs in 1 Chr. xxiv. 16.

corresponds with the first year of the reign of Pharaoh-Hophra, the Apries of Herodotus. The accession (B.C. 589) of this king to the Egyptian throne affected very materially the future of the kingdom of Judah. Since the first capture of Jerusalem by Nebuchadnezzar the Jews had found the service of the Chaldaeans a hard one, and were ready at any moment to rise and shake off the yoke. Egypt was the only power from which they could hope for effectual support; and Egypt had long been inactive. The power of Necho was broken at Carchemish (B.C. 605, *Jer.* xlvi. 2; 2 K. xxiv. 7). Apries, during his reign of 19 years, was minded to recover the ground which his grandfather and father had lost in Palestine and in Syria. Rumours of these designs had no doubt reached the Jews, both in Jerusalem and in captivity, and they were watching their opportunity to break with Babylon and ally themselves with Egypt. Against such an alliance Ezekiel came forward to protest. He told his countrymen that their hopes of safety lay not in shaking off a yoke, which they could not do without the grossest perjury, but in repenting of their sins and turning to the God of their fathers.

The fallacy of the hopes entertained by the Jews of deliverance through Egypt was soon made manifest. In the course of the final siege of Jerusalem, Hophra attempted a diversion which proved unsuccessful. Nebuchadnezzar left the siege of Jerusalem to attack the Egyptians, who—forced to retreat over the borders—offered no further resistance to the captor of Jerusalem (*Jer.* xxxvii. 5-8). It was at this time that Ezekiel commenced the series of prophecies

against Egypt (xxix.-xxxii.), which were continued until the blow fell upon that country and ended in the ruin and deposition of Pharaoh-Hophra.

This Book throws much light upon the condition and the feelings of the Jews both in the Holy Land and in exile, and upon the relation of the two parties to each other.

Idolatry remained in Jerusalem, even among the priests and in the Temple (viii. 5, *seq.*), and clung to the exiles (xiv. 3, *seq.*), though probably in a less decided degree. Mixed up with this unfaithfulness to the true God there was prevalent a superstitious confidence in His disposition to protect the city and people, once His own. Utterly disregarding the conditional character of His promises, and the more spiritual nature of His blessings, men satisfied themselves that the once glorious Jerusalem never would and never could be overthrown (xiii. 2, *seq.*). Hence arose the foolish rebellions of Zedekiah, commencing in reckless perjury, and terminating in calamity and disgrace. Connected with this feeling was a strange reversal of the relative positions of the exiles and of the Jews at home. The latter, though only the meanest of the people (2 K. xxiv. 14), affected to despise their exiled countrymen (xi. 14, *seq.*); and Ezekiel had to assure his fellow-exiles that to them and not to the Jews in Palestine belonged the enduring title of God's people (xi. 16, 17, 20).

But though the voice of the prophet may have sounded back to the country which he had left, yet Ezekiel's special mission was to those among whom he dwelt. He had (a) to convince them of God's utter abhorrence of idolatry, and of the sure

and irrevocable doom of those who practised it ; (*b*) to shew that the Chaldeans were the instruments of God, and that therefore resistance to them was both hopeless and unlawful ; (*c*) to destroy their presumptuous confidence in external privileges, to open their eyes to a truer sense of the nature of the Divine promises ; and, lastly, to raise their drooping hearts by unfolding to them the true character of the Divine government, and the end for which it was administered. The Book of Ezekiel may be said in this respect to be the moral of the Captivity. For the Captivity was not simply a Divine judgment, but a preparation for a better state, an awakening of higher hopes. These hopes it was Ezekiel's part to direct and satisfy. He was to set before his countrymen the prospect of a restoration, reaching far beyond a return to their native soil ; he was to point to an inauguration of divine worship far more solemn than was to be secured by the reconstruction of the city or Temple on its original site in its original form. Their very condition was intended, and was calculated, to stir their hearts to their inmost depths, and awaken thoughts which must find their answer in the messages characteristic of Gospel truth. In the Law there had been intimations of restoration upon repentance (*Deut. xxx. 1-10*) : but this is expanded by Ezekiel (*xviii.*), and the operations of the Holy Spirit are brought prominently forward (*xxxvii. 9, 10*).

The mission of Ezekiel should be compared with that of his countryman, Jeremiah, who began his prophetic office earlier, but continued it through the best part of the

time during which Ezekiel himself laboured. Both had to deliver much the same messages, and there is a marked similarity in their utterances. But Jeremiah's mission was incomparably the more mournful one (see p. 160). Ezekiel's task was, indeed, a bitter one ; but personally he soon acquired respect and attention, and if at first opposed, was at last listened to if not obeyed. He may have been instrumental, together with Daniel, in working that reformation in the Jewish people, which certainly was to some extent effected during the Captivity.

One of the immediate effects of the Captivity was the reunion of the severed tribes of Israel. The political reasons which had sundered them were at an end ; a common lot begat sympathy in the sufferers ; and those of the ten tribes who even in their separation had been conscious of a natural unity, and could not but recognize in the representative of David the true centre of union, would be naturally inclined to seek this unity in amalgamation with the exiles of Judah. In the course of the years which had elapsed since their exile, the numbers of the ten tribes may well have wasted away, partly through absorption among the heathen who surrounded them ; and thus the exiles from Judah may have far exceeded in number and importance those who yet remained of the exiles of Israel. Accordingly we find in Ezekiel the terms Judah and Israel applied indiscriminately to those among whom the prophet dwelt (see xiv. 1) ; and the sins of Israel, no less than those of Judah, are summed up in the reproof of his countrymen. All descendants

of Abraham were again being drawn together as one people, and this was to be effected by the separated members gathering again around the legitimate centre of government and of worship, under the supremacy of Judah. The amalgamation of the exiles of Israel and of Judah is in fact distinctly predicted by Jeremiah (Jer. iii. 18); a prediction which had its accomplishment in the restoration of the people to their native land by the decree of Cyrus (ep. also xxxvii. 16, *seq.*). Attempts have been made from time to time to discover the lost ten tribes, by persons expecting to find, or thinking that they have found, them existing still as a separate community. According to the foregoing view the time of Captivity was the time of reunion. Ezekiel's mission was to the house of Israel, not only to those who came out with him from Jerusalem or Judah, but to those also of the stock whom he found residing in a foreign land, where they had been settled for more than 100 years (xxxvii. 16 and xlvi. 1).

The order and the character of the prophecies which this Book contains are in strict accordance with the prophet's mission. His first utterances are those of bitter denunciation of judgment upon a rebellious people, and these threatenings are continued until the storm breaks in full fury upon the deserted city. Then the note is changed. There are yet indeed threatenings, but they are for unfaithful shepherds, and for the enemies of God's people. The remainder of the Book is full of reassurances, of hopes and promises of renovation and blessing, in which the spiritual predominates over the temporal, and the kingdom of Christ takes the

place of the kingdom upon Mount Zion.<sup>1</sup>

The prophecies are therefore in general arranged in chronological order. So far as the people of God

<sup>1</sup> The prophecies are divided into groups by dates prefixed to various chapters, and we may assume that those prophecies which are without date were delivered at the same time as the last given date, or at any rate followed closely upon it.

1. *The fifth year of Jehoiachin's captivity.*  
Chs. i.—vii. Ezekiel's call, and predictions of the coming siege of Jerusalem.

2. *The sixth year.*  
Chs. viii.—xix. An inspection of the whole condition of the people, with predictions of coming punishment.

3. *The seventh year.*  
Chs. xx.—xxiii. Fresh reproofs and fresh predictions of the coming ruin.

4. *The ninth year.*  
Ch. xxiv. The year in which the siege began. The declarations that the city should be overthrown.

5. *The same year.*  
Ch. xxv. Prophecies against Moab, Ammon, and the Philistines.

6. *Eleventh year.*  
In this year Jerusalem was taken after a siege of eighteen months, and the temple destroyed.

Chs. xxvi.—xxviii. Prophecies against Tyre.

7. *The tenth year.*  
Ch. xxix. 1—16. Prophecy against Egypt.

8. *The twenty-seventh year.*  
Ch. xxix. 17—xxx. 19. Prophecy against Egypt.

9. *The eleventh year.*  
Ch. xxx. 20—xxx. 18. Prophecy against Egypt.

10. *The twelfth year.*  
Ch. xxxii. Prophecy against Egypt.

11. *The same year.*  
Chs. xxxiii.—xxxiv. Reproof of unfaithful rulers.

12. *The same year, or some year between the twelfth and twenty-fifth.*  
Ch. xxxv. Judgment of Mount Seir.

13. *The same year.*  
Chs. xxxvi.—xxxix. Visions of comfort. Overthrow of Gog.

14. *The twenty-fifth year.*  
Chs. xl.—xlviii. The vision of the Temple.

were concerned, there are two chief groups, (1) those delivered before (chs. i.-xxiv.), (2) those delivered after the destruction of the city (chs. xxxiii.-xlviii.). There was an interval during which the prophet's mouth was closed so far as regarded the children of his people, from the ninth to the twelfth year of the Captivity. During this interval he was guided to utter words of threatening to the heathen nations, and these utterances find their place (chs. xxv.-xxxii.). They form a suitable transition from the declaration of God's wrath to that of His mercy towards His people, because the punishment of their enemies is in itself a part of the deliverance of His people. But the arrangement of these prophecies against the heathen is rather local than chronological, so that, as in the case of Egypt, several prophecies delivered at various times on the same subject are brought together.

The leading characteristics of Ezekiel's prophecies are, first, his use of visions; secondly, his constant reference to the earlier writings of the Old Testament. The second of these characteristics is especially seen by his application of the Pentateuch. It is not merely the voice of a priest, imbued with the Law which it was his profession to study. It is the voice of the Holy Spirit Himself, teaching us that the Law, which came from God, is ever just, wise, and holy, and preparing the way for the enlarged interpretation of the ancient testimonies, which our blessed Lord Himself afterwards promulgated.

In regard to visions, the most striking is that in which is revealed to him the majesty of God (ch. i. notes). Besides these are visions

of ideal scenes (*e.g.* ch. viii.) and of symbolical actions (*e.g.* ch. iv).<sup>5</sup>

The Temple and its services furnish much of the imagery and figurative language of the Book. These ordinances were but the shell containing within the kernels of eternal truth; these were the shadows, not the substance; and when the Spirit of God would reveal by the mouth of Ezekiel spiritual realities, He permitted the prophet to clothe them in those symbols with which he and his country were familiar. Some have insisted that the language of the prophet takes its colour from the scenes which surround him, that *the living creatures* (ch. i), for instance, were suggested by the strange forms of Assyrian sculpture familiar to us through recent explorations. But these living creatures (like the Seraphim of Isaiah, vi. 2) have much more in common with the Cherubim of the Jewish Temple than with the winged figures of Assyria. And though here and there we find traces of the place of his sojourn (as in iv. 1), it is but seldom. By the waters of Babylon the prophet remembered Zion, and his language, like his subject, was for the most part not of Chaldea but of Jerusalem.

The various systems of interpre-

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<sup>5</sup> This form was not unknown to the earlier prophets. Isaiah has in his sixth chapter a vision resembling that with which the book of Ezekiel opens. Jeremiah has many symbolical actions similar to those of Ezekiel: but that which was heretofore kept in the background is now brought to the front, and while we find in Ezekiel direct addresses to the people, as in the older prophets, these are less frequent; while on the other hand we find no prophecy communicated to him by dreams, as was the case with Daniel. The form of his prophecy may then be said to be a kind of transition from the earlier to the later mode.

tation of Ezekiel's prophecies have been summed up under the heads of (1) historical, (2) allegorical, (3) typical, (4) symbolical, (5) Judaistical.<sup>6</sup>

To many the prophecy is still in the course of fulfilment; the Temple in its completeness is for the time when the kingdom of Christ shall be fully established, and He shall have put down all rule and all principalities and power, to deliver up the kingdom unto the Father, that God may be all in all (see ch. xxxvii. notes).

The relation of the visions of Ezekiel to those of the Apocalypse is very marked. So much is common to the two Books, that it is impossible to doubt that there is in the Revelation of St. John a designed reference to the older seer. It is not merely that the same images are employed, which might be supposed naturally to belong to a common apocalyptic language, but

in some of the visions there is a resemblance which can only be accounted for by an identity of subject; and as the subject is by St. John often more precisely defined, the later vision throws great light upon the former. For example, the opening visions of Ezekiel and of St. John can scarcely be otherwise than substantially identical. As there can be no doubt who is designated by St. John, we are led by an irresistible conclusion to recognize in the vision of Ezekiel the manifestation of the glory of God in the person of our Lord Jesus Christ, made Man, in *Whom dwelt all the fulness of the Godhead bodily.* But while the central object is the same there are in the two visions marked differences.<sup>7</sup> In Ezekiel, the various particulars are parts of one whole, which represents the manifestations of the glory of God upon *earth*, and in all the creatures of the *earth*: in St. John the scene is *Heaven*. Again, a characteristic feature of Ezekiel's prophecy is the declaration of God's judgments, first against the rebellious city, and then against the enemies of the chosen people. In the Revelation the same figures, both to denote wickedness and its punishment, which are by Ezekiel applied to idolatrous Judah, are by St. John turned upon idolatrous Babylon. The image of Babylon as *the great*

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<sup>6</sup> The *historical* supposes Ezekiel's prophecies and visions to have their purpose and fulfilment in the restoration after the seventy years. The *allegorical* gathers spiritual lessons from any part according to the fancy of the interpreter. The *typical* recognizes, both in the history, and in the Temple and its services, types of the Christian Church and its ordinances (as e.g., in the Epistle to the Hebrews). The *symbolical* is supplementary to the former method; the *types* were in themselves symbolic. The Tabernacle or Temple and its ordinances, its measurements and arrangements, no less than its sacrifices, had their meaning, and were intended by the Divine Lawgiver to express it. According to the *Judaistical* method the prophecies look forward to the restoration of the Jews to their native soil, to the establishment of an earthly kingdom, having Jerusalem for its capital, with a new Temple and restored services, Messiah for the King, His subjects being the whole company of believers incorporated with the twelve tribes of Israel. In this way either the Christian is to be absorbed in the Jewish, or the Jewish in the Christian Church.

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<sup>7</sup> So, also, in the figures of a building there is a most significant difference between Ezekiel and St. John. Ezekiel, writing before the old Dispensation had passed away, is guided to represent the perfection of worship under the form of a renewed and more complete ritual; the Christian seer, writing under the new Dispensation, represents to us the true character of the worship of God (Rev. xxi. 22), foretold by our Lord Himself, "not in Jerusalem, nor in this mountain, but everywhere in spirit and in truth."

*whore* finds its parallel in the whoredoms of Aholah and Aholibah (ch. xxiii.), and the judgment is pronounced upon the former in the very terms which in Ezekiel are employed against the latter (cp. Rev. xvii. 16 and Ezek. xxiii. 36, &c.).<sup>8</sup> The repetition of such descriptions by the Christian seer must be owing to something more than the mere employment of figurative language already in use; in fact, just as our Lord's predictions of the destruction of Jerusalem are so mixed up with those of the end of the world, that we learn to regard the destruction of the city as the type and anticipation of the final judgment, so in the adoption of Ezekiel's language and figures by St. John, we see a proof of the extended meaning of the older prophecies. It is one conflict, waged from the first, and waging still; the conflict of evil with good, of the world with God, to be accomplished only in the final consummation, to which the Revelation manifestly conducts us.

There is one feature in the writings of Ezekiel, which deserves particular notice. This is (to use a modern term) their Eschatological character, i.e. their reference not merely to *an* end, but to *the* very end of all (see, e.g. chs. vii. and xxxvi.). There are many parts which have special reference to the circumstances of the prophet and his countrymen. The local and the temporary seem to predominate;

but looking closely, more than this is to be found. The reiteration of the threats of the Law<sup>9</sup> by Ezekiel proves that the events which he predicts form part of that plan which was set forth at the commencement of the national life of the children of Israel. And as this fundamental plan of government reached beyond the time of any one visitation, so Ezekiel's predictions of siege, of slaughter, of dispersion, had not their final accomplishment in the consequences of the Chaldean conquest. This is borne out by the history of the Jewish nation. There is no city of which such dreadful sieges are recorded as the city of Jerusalem. The horrors predicted by Moses and by Ezekiel have had their literal fulfilment on more than one occasion; yet the discourses of our Lord (Matt. xxiv., Luke xxi.) repeat the same predictions, and manifestly look forward to the end of time, to the final judgment of the world. As, therefore, each temporal judgment foreshadows the final retribution, so one prophecy may be directly addressed to many periods of time, in all of which the immutable law illustrates itself in the history of nations and individuals. This gives the principle upon which we are to interpret even those passages in Ezekiel which seem most particularly to refer to Israel and to Jerusalem. St. John the Baptist, St. Paul, and our Lord Himself, teach us to regard believers in Christ as the true Israel, the real children of Abraham; and this because connected with the truth, that the institution of the Church of Christ is only a continuance of the plan

<sup>8</sup> Further, the dirge of Babylon with its merchants and merchandize (Rev. xviii. 11 &c.), recalls forcibly the dirge of Tyre (ch. xxvii.); and the fowls of the air are summoned to fatten upon the carcases of the armies of Babylon in the same manner as upon those of the army of Gog (cp. Ezek. xxxix. 17 and Rev. xix. 17). The same mighty array of forces under Gog and their overthrow is found in Ezekiel (ch. xxxviii.) and in the Revelation (ch. xx).

<sup>9</sup> Cp. v. 2, with Lev. xxvi. 33;—xiv. 21, with Lev. xxvi. 22, 25, 26;—xvi. 38, with Deut. xxii. 22.

according to which God called Abraham out of the world, and separated his descendants to be a peculiar people to Himself. Israel represents the visible Church, brought into special relation with God Himself. The prophetical warnings have therefore their applications to the Christian Church when neglectful of the obligations which such relation imposes. Many of the calamities of Christendom have been the direct consequence of departure from the principles of the law of Christ (ep. James iv. 1). These predictions of Ezekiel are therefore not to be interpreted simply as illustrative of, but as directly predictive of, the future of the Church, Jewish and Christian, until the end of time. This view is confirmed by the introduction of passages setting forth in the strongest terms individual responsibility (see especially ch. xviii.). Their peculiar appropriateness to such a Book as that of Ezekiel is best seen when we perceive that he is addressing, not simply the historical Israel of his own day, but the whole body who have been, like Israel of old, called forth to be God's people, and who will be called to strict account for the neglect of their consequent privileges (see xi. 19 seq.).

The parts of the Book were probably arranged by the prophet himself, who, at the same time, prefixed the dates to the several

prophecies. The precision of these dates affords a clear proof that the prophecies were in the first instance orally delivered, written down at the time of their delivery, and afterwards, under the direction of the Holy Spirit, put together into one volume, to form a part of those Scriptures which God has bequeathed as a perpetual inheritance to His Church.

Some have thought that the frequent insertion of passages from older writers is characteristic rather of an author than of a prophet; but even if Ezekiel, the priest, imbued not only with the spirit, but also with the letter, of the Law engrafted it upon his predictions, this can in no degree lessen the authority of his commission as a prophet. The greater part of this Book is written in prose, although the images employed are highly poetical. Some portions, however, may be regarded as poetry; as, for instance, the dirge of the kings (ch. xix.), the lay of the sword (xxi. 8 seq.), the dirges of Tyre (chs. xxvii., xxviii.) and of Egypt (chs. xxxi., xxxii.). The language bears marks of the later style, which was introduced at the time of the Babylonish Captivity.

Points of contact in the writings of Ezekiel, Daniel, Zechariah, and St. John, are numerous, and the principal will be found noted in the marg. ref.

# THE BOOK OF THE PROPHET EZEKIEL.

**CHAP. I.** NOW it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, 2 and I saw visions of God. In the fifth day of the month,

<sup>a</sup> ch. 3. 16.  
<sup>b</sup> & 10. 16.  
<sup>c</sup> So Matt. 3. 16.  
Acts 7. 56.  
Rev. 10. 11.  
<sup>d</sup> ch. 8. 3.

<sup>1</sup> Heb. captivity.

**CHS. I.—III.** contain the account of Ezekiel's call.

A mighty whirlwind issues from the North, and a dark cloud appears in that quarter of the heavens. In the midst of the cloud is an area of dazzling brightness surrounded by encircling flames. Therein are seen four beings of strange and mysterious shape standing so as to form a square, below their feet are four wheels, and over their heads a throne on which is seated the likeness of a man dimly seen, while a voice issuing from the throne summons the prophet to his office.

1. *The thirtieth year* being closely connected with *as I*, is rather in favour of considering this a personal date. It is not improbable that Ezekiel was called to his office at the age prescribed in the Law for Levites (Num. iv. 23, 30), at which age both John the Baptist and our Lord began their ministry. His call is probably to be connected with the letter sent by Jeremiah to the captives (Jer. xxix.) written a few months previously. Some reckon this date from the accession of Nabopolassar, father of Nebuchadnezzar, B.C. 625, and suppose that Ezekiel here gives a Babylonian, as in v. 2 a Jewish, date; but it is not certain that this accession formed an era in Babylon and Ezekiel does not elsewhere give a double date, or even a Babylonian date. Others date from the 18th year of Josiah, when Hilkiah discovered the book of the Law (supposed to be a jubilee year): this would give B.C. 594 as the 30th year, but there is no other instance in Ezekiel of reckoning from this year.

*the captives*] Not in confinement, but restricted to the place of their settlement.

*the fourth month*] *Month* is not expressed in the original. This is the common method. Before the Captivity the months were described not by proper names but by their order, *the first, the second, &c.*; the first month corresponding nearly with our *April*. After the Captivity the Jews brought back with them the proper names of the months, *Nisan* &c. (probably those used in Chaldea).

*Chebar*] The modern *Khabour* rises near

Nisibis and flows into the Euphrates near *Kerkessah*, 200 miles north of Babylon.

*visions of God*] The exposition of the fundamental principles of the existence and nature of a Supreme God, and of the created Angels, was called by the Rabbis "the Matter of the Chariot" (ep. 1 Chr. xxviii. 18) in reference to the form of Ezekiel's vision of the Almighty; and the subject was deemed so mysterious as to call for special caution in its study. The vision must be compared with other manifestations of the Divine glory (Ex. iii., xxiv. 10; Isai. vi. 1; Dan. vii. 9; Rev. iv. 2). Each of these visions has some of the outward signs or symbols here recorded. If we examine these symbols we shall find them to fall readily into two classes, (1) those which we employ in common with the writers of all ages and countries. *Gold, sapphire, burnished brass, the terrible crystal* are familiar images of majestic glory, *thunders, lightnings and the rushing storm* of awful power. But (2) we come to images to our minds strange and almost grotesque. That the "Four Living Creatures" had their groundwork in the Cherubim there can be no doubt. And yet their shapes were very different. Because they were symbols not likenesses, they could yet be the same though their appearance was varied.

Of what are they symbolical? They may, according to the Talmudists, have symbolized orders of Angels and not persons; according to others they were figures of the Four Gospels actuated by one spirit spread over the four quarters of the globe, upon which, as on pillars, the Church is borne up, and over whom the Word of God sits enthroned. The general scope of the vision gives the best interpretation of the meaning.

Ezekiel saw *the likeness of the glory of God*. Here His glory is manifested in the works of creation; and as light and fire, lightning and cloud, are the usual marks which in inanimate creation betoken the Presence of God (Psa. xviii. 6-14)—so the four living ones symbolize animate creation. The forms are typical, *the lion* and *the ox* of the beasts of

<sup>a</sup> 2 Kin. 21.  
12, 15.

<sup>c</sup> 1 Kin. 18.46.  
ch. 3. 14.  
<sup>f</sup> Jer. 23. 19.  
<sup>g</sup> Jer. 1. 14.  
& 4. 6.  
<sup>h</sup> Rev. 4. 6.  
<sup>i</sup> ch. 10. 8.

3 which *was* the fifth year of <sup>d</sup>king Jehoiachin's captivity, the word of the Lord came expressly unto <sup>e</sup>Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar: 4 and <sup>e</sup>the hand of the Lord was there upon him. ¶ And I looked, and, behold, <sup>f</sup>a whirlwind came <sup>g</sup>out of the north, a great cloud, and a fire <sup>h</sup>infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, <sup>i</sup>out of the midst of the fire. <sup>k</sup>Also out of the midst thereof came the likeness of four living creatures. And <sup>l</sup>this *was* their

<sup>1</sup> Heb. *Jehozek-l.*

<sup>2</sup> Heb. *catching itself.*

the field (wild and tame), *the eagle* of the birds of the air, while *man* is the rational being supreme upon the earth. And the human type predominates over all, and gives character and unity to the four, who thus form one creation. Further, these four represent the constitutive parts of man's nature:—*the ox* (the animal of sacrifice), his faculty of suffering; *the lion* (the king of beasts), his faculty of ruling; *the eagle* (of keen eye and soaring wing), his faculty of imagination; *the man*, his spiritual faculty, which actuates all the rest. Christ is the Perfect Man, so these four in their perfect harmony typify Him Who came to earth to do His Father's will; and as man is lord in the kingdom of nature, so is Christ Lord in the kingdom of grace. The *wings* represent the power by which all creation rises and falls at God's will; the *one spirit*, the unity and harmony of His works; the free motion in all directions, the universality of His Providence. The number *four* is the symbol of the world with its *four quarters*; the *veiled* bodies, the inability of all creatures to stand in the Presence of God; the *noise of the wings*, the testimony borne by creation to God (Ps. xix. 1-3); the *wheels* connect the vision with the earth, the wings with heaven, while above them is the throne of God in heaven. As the eye of the seer is turned upward, the lines of the vision become less distinct. It is as if he were struggling against the impossibility of expressing in words the object of his vision: yet on the summit of the throne is He Who can only be described as, in some sort, the form of a man. That Jehovah, the eternal God, is spoken of, we cannot doubt; and such passages as Col. i. 15; Heb. i. 3; John i. 14, xii. 41, justify us in maintaining that the revelation of the Divine glory here made to Ezekiel has its consummation or fulfilment in the person of Christ, the only-begotten of God (cp. Rev. i. 17, 18).

The vision in the opening chapter of Ezekiel is in the most general form—the manifestation of the glory of the living God. It is repeated more than once in the course of the Book (cp. viii. 2, 4; ix. 3; x.; xi. 22; xl. 3). The person manifested is always the same, but the form of the vision is modified according to special circumstances of time and place.

2. The Jewish date. This verse and v. 3, which seem rather to interrupt the course of the narrative, may have been added by the prophet when he revised and put together the whole Book. The word *captivity* (as in v. 1) refers to the *transportation* of the king and others from their native to a foreign soil. This policy of settling a conquered people in lands distant from their home, begun by the Assyrians, was continued by the Persians and by Alexander the Great. The Jews were specially selected for such settlements, and this was no doubt a Providential preparation for the Gospel, the dispersed Jews carrying with them the knowledge of the true God and the sacred Scriptures, and thus paving the way for the messengers of the kingdom of Christ.

3. *came expressly*] The phrase marks that it was in truth a heaven-sent vision.

*the hand of the Lord*] A phrase in all prophecy implying a *constraining* power, because the spirit *constraints* the prophet independently of his own will.

4. *out of the north*] From this quarter the Assyrian conquerors came upon the Holy Land. The vision, though seen in Chaldaea, had reference to Jerusalem, and the seer is to contemplate judgment as it is coming upon the Holy Land. Others consider the words expressive of the special seat of the power of Jehovah. The high mountain range of Lebanon that closed in the Holy Land on the North naturally connected to the inhabitants of that country the northern region with the idea of height reaching to heaven, from which such a vision as this might be supposed to come.

*infolding itself*] Forming a circle of light—flames moving round and round and following each other in rapid succession, to be as it were the framework of the glorious scene.

*amber*] The original word occurs only in Ezekiel. The LXX. and the Vulgate have *electrum*, a substance composed by a mixture of silver and gold, which corresponds very well to the Hebrew word. The brightness, therefore, is that of shining metal, not of a transparent gum. Render, *out of the midst thereof*, like (& v. 7) *burnished gold out of the midst of fire*.

5. *living creatures*] The Hebrew word answers very nearly to the English “beings,” and denotes those who live, whether Angels,

6 appearance; they had <sup>1</sup>the likeness of a man. And every one  
 7 had four faces, and every one had four wings. And their feet  
<sup>were</sup> <sup>1</sup>straight feet; and the sole of their feet was like the sole  
 of a calf's foot: and they sparkled <sup>1</sup>like the colour of burnished  
 8 brass. <sup>"</sup>And they had the hands of a man under their wings on  
 their four sides; and they four had their faces and their wings.  
 9 <sup>"</sup>Their wings were joined one to another; <sup>"</sup>they turned not  
 10 when they went; they went every one straight forward. As  
 for <sup>"</sup>the likeness of their faces, they four had the face of a  
 man, <sup>"</sup>and the face of a lion, on the right side: <sup>"</sup>and they four  
 had the face of an ox on the left side; <sup>"</sup>they four also had the  
 11 face of an eagle. Thus were their faces: and their wings were  
 "stretched upward; two wings of every one were joined one to  
 12 another, and "two covered their bodies. And <sup>"</sup>they went every  
 one straight forward: <sup>"</sup>whither the spirit was to go, they went;  
 13 and <sup>"</sup>they turned not when they went. As for the likeness of  
 the living creatures, their appearance was like burning coals of  
 fire, <sup>"</sup>and like the appearance of lamps: it went up and down  
 among the living creatures; and the fire was bright, and out  
 14 of the fire went forth lightning. And the living creatures  
 "ran and returned <sup>"</sup>as the appearance of a flash of lightning.

<sup>1</sup> Heb. a straight foot.<sup>2</sup> Or, divided above.<sup>k</sup> ver. 10.  
<sup>ch.</sup> 10. 14.<sup>l</sup> Dan. 10. 6.  
Rev. 1. 15.<sup>m</sup> ch. 10. 8.<sup>n</sup> ver. 11.<sup>o</sup> ver. 12.<sup>p</sup> ch. 10. 11.<sup>q</sup> Rev. 4. 7.<sup>r</sup> Num. 2. 10.<sup>s</sup> Num. 2. 3.<sup>t</sup> Num. 2. 18.<sup>u</sup> Num. 2. 25.<sup>v</sup> Isai. 6. 2.<sup>w</sup> ver. 9.<sup>x</sup> ch. 10. 22.<sup>y</sup> ver. 20.<sup>z</sup> ver. 9. 17.<sup>a</sup> Rev. 4. 5.<sup>b</sup> Zech. 4. 10.<sup>c</sup> Matt. 24.27.

men (in whom is the breath of life), or inferior creatures.

6. In the Revelation of St. John each "beast" has its own distinctive character, here each unites in itself the four characters; there each has six wings, like the Seraphim (Isai. vi. 2), here only four. See p. 322.

7. The "foot" seems here to mean the lower part of the leg, including the knee, and this was *straight*, i.e. upright like a man's. The "sole" is the foot as distinguished from the *leg*, the leg terminated in a solid calf's hoof. This was suitable for a being which was to present a front on each of its four sides. Ezekiel was living in a country on the walls of whose temples and palaces were those strange mixed figures, human heads with the bodies of lions and the feet of calves, and the like, which we see in the Babylonian and Assyrian monuments. These combinations were of course symbolical, and the symbolism must have been familiar to Ezekiel. But the prophet is not constructing his Cherubim in imitation of these figures, the Spirit of God is revealing forms corresponding to the general rules of eastern symbolism.

8. Or, "They had the hands of a man under their wings on all four sides, just as they had wings and faces on all four sides."

9. Two of the wings were in the act of flying, so stretched out that the extremity of each touched a wing of a neighbouring living creature, similarly stretched out. This was only when they were in motion. See v. 24.

*they went every one straight forward]* The

four together formed a square, and never altered their relative position. From each side two faces looked straight out, one at each corner—and so all moved together towards any of the four quarters, towards which each one had one of its four faces directed; in whatsoever direction the whole moved the four might be said all to go *straight forward*.

10. Each living creature had four faces, in front the face of a man, that of a lion on the right side, that of an ox on the left side, and that of an eagle behind, and the "chariot" would present to the beholder two faces of a man, of a lion, of an eagle, and of an ox, according to the quarter from which he looked upon it.

11. *This &c.*] Rather, **And their faces and their wings were separated above.** All four formed a whole, yet the upper parts of each, the heads and the wings (though touching), rose distinct from one another. Two wings of each, as in the case of Isaiah's Seraphim, were folded down over the body: and two were in their flight (v. 9) "stretched upward" (parted) so as to meet, each a wing of the neighbouring living creature, just as the wings of the Cherubim touched one another over the mercy-seat of the Ark.

12. The "chariot," though composed of distinct parts, was to be considered as a whole. There was one spirit expressive of one conscious life pervading the whole, and guiding the motions of the whole in perfect harmony.

13. *Lamps like the appearance of flames.* Omit the *and* before *like*. The *bright flames* resembled *coals of fire*.

*it went up]* i.e. fire went up.

<sup>a</sup> ch. 10. 9.      15 ¶ Now as I beheld the living creatures, behold <sup>a</sup>one wheel upon  
<sup>b</sup> ch. 10. 9.      16 the earth by the living creatures, with his four faces. <sup>c</sup>The  
<sup>f</sup> Dan. 10. 6.      appearance of the wheels and their work *was* <sup>d</sup>like unto the  
  
<sup>v</sup> ver. 12.      17 colour of a beryl: and they four had one likeness: and their  
  
<sup>h</sup> ch. 10. 12.      18 <sup>e</sup>and they turned not when they went. As for their rings, they  
<sup>Zech. 4. 10.</sup>      were so high that they were dreadful; and their <sup>f</sup>rings *were*  
<sup>i</sup> ch. 10. 16.      19 <sup>g</sup>full of eyes round about them four. And <sup>h</sup>when the living  
  
<sup>k</sup> ver. 12.      20 creatures went, the wheels went by them: and when the living  
  
<sup>i</sup> ch. 10. 17.      21 creatures were lifted up from the earth, the wheels were lifted  
<sup>m</sup> ver. 19. 20.      22 up. <sup>j</sup>Whithersoever the spirit was to go, they went, thither  
<sup>ch. 10. 17.</sup>      23 *was their* spirit to go; and the wheels were lifted up over  
  
<sup>n</sup> ch. 10. 1.      24 against them: <sup>k</sup>for the spirit <sup>l</sup>of the living creature *was* in the  
  
<sup>o</sup> ch. 10. 5.      25 wheels. <sup>m</sup>When those went, *these* went; and when those stood,  
<sup>p</sup> ch. 43. 2.      26 *these* stood; and when those were lifted up from the earth, the  
<sup>Dan. 10. 6.</sup>      27 wheels were lifted up over against them: for the spirit <sup>n</sup>of the  
<sup>Rev. 1. 15.</sup>      28 living creature *was* in the wheels. ¶<sup>o</sup>And the likeness of the  
<sup>q</sup> Job 37. 4.      29 firmament upon the heads of the living creature *was* as the  
<sup>Ps. 29. 3.</sup>      30 colour of the terrible crystal, stretched forth over their heads  
  
<sup>1</sup> Or, *strakes*.      <sup>2</sup> Or, *of life*.      <sup>3</sup> Or, *of life*.

15. Translate, *one wheel upon the earth* by each of the *living creatures* on his four sides (*i.e.* on the four sides of each of the living creatures). There was a wheel to each of the living creatures: it was set *by*, *i.e.* immediately *beneath* the feet of the living creature, and was constructed for direct motion in any of the four lines in which the creatures themselves moved. Their *work* or *make*, *i.e.* their construction, was a *wheel in the middle of a wheel*; the wheel was composed of two circumferences set at right angles to each other, like the equator and meridian upon a globe. A wheel so placed and constructed did its part alike on each side of the living creature beneath which it stood. The *ten bases* of the Temple (1 K. vii. 27-36) were constructed with lions, oxen, and Cherubim, between the ledges and wheels at the four corners attached beneath so as to move like the wheels of a chariot.

17. *upon their four sides*] *i.e.* straight in the direction towards which their faces looked. As the four quarters express all directions, the construction of the living creatures was such that they could move in each direction alike.

18. *rings*] The felloes or circumference of the wheels: they were both high and terrible. The *eyes* may have been no more than dazzling spots adding to their brilliancy.

But it seems more likely that they had a symbolical meaning expressing either the universal fulfilment of God's will through His creation (2 Chr. xvi. 9; cp. x. 12), or the constant and unceasing praise which His works are ever rendering to Him (Rev. iv. 8). The power of nature is no blind force. It is employed in the service of God's Providence, and the stamp of reason is impressed all over it. It is this very thing that makes the power of nature terrible to him who is at enmity with God.

20. Whithersoever the spirit of the four living creatures was to go, the wheels went; —thither was the spirit of the wheels to go. All four creatures together with their wheels are here called the *living creature*, because they formed a whole, one in motion, and in will, for one spirit was in them.

22. *The colour* (Heb. "eye") *of the terrible crystal* refers to the dazzling brightness of the *firmament*, a clear bright expanse between the *throne* and the *living creatures*, separating heaven from earth.

23. *every one had two, which covered &c.*] Or, each one had two wings covering his body on either side.

24. *the voice of the Almighty*] Thunder.

*the voice of speech*] Rendered in Jer. xi. 16 a great tumult. Some take it to describe the rushing of a storm.

25. *a voice from the firmament*] Cp. iii.

firmament that was over their heads, when they stood, and had  
 26 let down their wings. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was  
 27 the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.  
 28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about.  
 ¶ This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake. AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

<sup>1</sup> Heb. nations.<sup>2</sup> Heb. hard of face.<sup>3</sup> Or, rebels.

12; in the midst of the tumult, are heard articulate sounds declaring the glory of God.

**26. sapphire]** Clear heavenly blue. **the appearance of a man]** Deeply significant is the form of this manifestation. Here is no Angel conveying God's message to man, but the glory of the Lord Himself. We recognise in this vision the prophetic annunciation of the Holy Incarnation. We are told little of the extent to which the human form was made evident to the prophet. For the vision was rather to the mind than to the bodily eye, and even inspired language was inadequate to convey to the hearer the glory which eye hath not seen or ear heard, and which only by special revelation it hath entered into the heart of man to conceive.

**28.** The rainbow is not simply a token of glory and splendour. The cloud and the day of rain point to its original message of forgiveness and mercy, and this is specially suited to Ezekiel's commission, which was first to denounce judgment, and then promise restoration.

**II., III.** In these two chapters is contained the direct commission conveyed to Ezekiel in connexion with the vision just

recorded. The commission was repeated more than once, at what intervals of time we are not told. The communication is from without, the vision and the words are from God.

**1. Son of man]** This phrase (which occurs elsewhere in Scripture) is applied especially to Ezekiel and Daniel, the prophets of the Captivity. Ezekiel is thus reminded of his humanity, at the time when he is especially permitted to have intercourse with God.

**2. the spirit]** i.e. the Spirit of God. **nation** Lit. as in marg.—the word which usually distinguishes the heathen from God's people. Here it expresses that Israel is cast off by God; and the plural is used to denote that the children of Israel are not even one nation, but scattered and disunited.

**3. 4. Translate:—I send thee to the children of Israel, the rebellious nation that have rebelled against Me (they and their fathers have transgressed against Me, even to this very day), and the children impudent and stiff-hearted: I do send thee unto them.**

**5. a rebellious house]** A phrase employed continually by Ezekiel in bitter irony, in the place of house of Israel, as much as to say, "House no longer of Israel, but of rebellion." Cp. Isai. xxx. 9.

<sup>a</sup> ch. 10. 1.  
<sup>b</sup> Ex. 24. 10.

<sup>c</sup> ch. 8. 2.

<sup>d</sup> Rev. 4. 3.  
<sup>e</sup> & 10. 1.

<sup>f</sup> ch. 3. 23.  
<sup>g</sup> & 8. 4.

<sup>h</sup> ch. 3. 23.  
<sup>i</sup> Dan. 8. 17.

<sup>j</sup> Acts 9. 14.

<sup>k</sup> Dan. 10. 11.

<sup>l</sup> ch. 3. 24.

<sup>m</sup> Jer. 3. 27.  
<sup>n</sup> ch. 20. 18.

<sup>o</sup> ch. 3. 7.

<sup>p</sup> ch. 3. 11.  
<sup>q</sup> 26. 27.

<sup>r</sup> ch. 33. 23.

<sup>s</sup> Jer. 1. 8.

<sup>t</sup> Luke 12. 4.

<sup>u</sup> Isai. 9. 18.

<sup>v</sup> Jer. 6. 24.

<sup>w</sup> Mic. 7. 4.

<sup>x</sup> ch. 3. 9.

<sup>y</sup> 1 Pet. 3. 14.

<sup>z</sup> ch. 3. 9.

<sup>a</sup> Jor. 1. 7.  
<sup>m</sup> ver. 5.

7 And thou shalt speak my words unto them, "whether they will hear, or whether they will forbear: for they are <sup>1</sup>most rebellious. 8 ¶ But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, <sup>a</sup>an hand was sent unto me; and, lo, <sup>a</sup>a roll of a book was therein; and 10 he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.

<sup>a</sup> ch. 2. 8. 9.

CHAP. 3. MOREOVER he said unto me, Son of man, eat that thou findest; "eat this roll, and go speak unto the house of Israel. 2 So I opened my mouth, and he caused me to eat that roll. And 3 he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I <sup>b</sup>eat it; and 4 it was in my mouth <sup>c</sup>as honey for sweetness. ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and 5 speak with my words unto them. For thou art not sent to a people <sup>d</sup>of a strange speech and of an hard language, but to the 6 house of Israel; not to many people <sup>e</sup>of a strange speech and of an hard language, whose words thou canst not understand. 7 Surely, <sup>f</sup>had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; <sup>g</sup>for they will not hearken unto me: <sup>h</sup>for all the house of Israel are <sup>i</sup>impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their 9 foreheads. <sup>j</sup>As an adamant harder than flint have I made thy forehead: <sup>k</sup>fear them not, neither be dismayed at their looks, 10 though they be a rebellious house. ¶ Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive 11 in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, <sup>l</sup>Thus saith the Lord God; 12 whether they will hear, or whether they will forbear. Then <sup>m</sup>the spirit took me up, and I heard behind me a voice of a great

<sup>f</sup> ch. 2. 5. 7.  
ver. 27.

<sup>k</sup> ch. 8. 3.  
S e 1 Kii.  
18. 12.  
Acts 8. 39.

<sup>1</sup> Heb. rebellion. <sup>2</sup> Heb. deep of lip, and heavy of tongue; and so ver. 6. <sup>3</sup> Heb. deep of lip, and heavy of language. <sup>4</sup> Or, If I had sent thee, &c., would they not have hearkened unto thee? <sup>5</sup> Heb. stiff of forehead, and hard of heart.

9. *was sent*] Rather, was put forth.

*a roll of a book*] The book was one of the ancient kind written on skins rolled up together. Hence our English *volume* (Ps. xl. 7). The writing was usually on one side, but in this case it was written within and without, on both sides, the writing as it were running over, to express the abundance of the calamities in store for the devoted people. *To eat the book* signifies to be thoroughly possessed with its contents (cp. iii. 10; Jer. xv. 16). There should be no break between v. 10 and ch. iii.

III. 1. Before, there was a direct commission, now there is a symbolical action. St. John has the same vision (Rev. x. 8, seq.), but there that is expressed, which is here left to be inferred, viz. that as soon as he had eaten it his belly was bitter. The sweetness in the mouth denoted that it was good to be a messenger of the Lord (cp. marg. ref.), but the bitterness which accompanied it, de-

noted that the commission brought with it much sorrow.

6. *to many people*] To various nations using diverse languages.

*Surely*] The thought is that expressed by our Saviour Himself (marg. ref.). Some render, "but I have sent thee unto these; they can hearken" &c.

8. *I have made...thy forehead strong*] I have given thee a strength superior to theirs; a metaphor taken from horned animals.

9. *adamant*] Or, diamond (Jer. xvii. 1), which was employed to cut flint. Ezekiel's firmness being that of a diamond, he should cut a stroke home to the hardened hearts of a rebellious people. For *though* read for.

11. *thy people*] God's people.

12. *I heard behind me*] The commission having been given, and the prophet transported to the place of his ministry, the chariot of the vision passes away with the

rushing, saying, Blessed be the glory of the LORD from his place: 13 I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me. 15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteous-

<sup>1</sup> Heb. kissed.<sup>2</sup> Heb. bitter.<sup>3</sup> Heb. hot anger.<sup>4</sup> Heb. righteousnesses.<sup>i</sup> ver. 12.<sup>m</sup> 2 Kin. 3.15.<sup>n</sup> Job 2. 13.  
Ps. 137. 1.<sup>o</sup> ch. 33. 7.  
<sup>p</sup> Isa. 52. 9.  
Jer. 6. 17.<sup>q</sup> ch. 33. 6.  
John 8. 21.<sup>r</sup> Isa. 40. 4.  
Acts 20. 26.  
<sup>s</sup> ch. 18. 24.  
& 33. 12.

proper tokens (i. 24, 25). A voice from above the firmament is now heard proclaiming the Divine glory.

[from his place] The place where the glory of the Lord had revealed itself in the vision. The words are to be joined to "saying :" put a comma after LORD.

18. that touched] Lit. touching. The living creatures in their flight raised their wings, so as to touch each other.

14. lifted me up] We are not to suppose that the prophet was miraculously transported from one place to another in the land of his Captivity. Cp. Matt. iv. 1; Acts viii. 39. He had been in an ecstatic vision (i. 1), and now guided by the Spirit he goes forth among his countrymen.

the heat of my spirit] Full of the righteous indignation, which God inspired, against the sin which he was to denounce.

but the hand] and the hand. The Lord strengthened him for his mission.

15. Tel-abib, on the river Chebar was the chief seat of the Jewish exiles in Babylonia. The name Tel-abib (mount of ears of corn) was probably given on account of its fertility.

I sat where they sat] Rather, "And I saw them sitting there and I sat there."

astonished] Rather, silent, with fixed and determined silence (cp. Ezra ix. 3, 4). To be silent was characteristic of mourners (Lam. iii. 28); to sit their proper attitude (Isai. iii. 26; Lam. i. 1); seven days the set time of mourning (Job ii. 13).

16. The Lord guards both Ezekiel and

his countrymen from dwelling exclusively on the national character of his mission. In the midst of the general visitations, each individual was to stand as it were alone before Him to render account of his doings, and to be judged according to his works.

watchman] The priests and ministers of the Lord were often so called. Ezekiel is especially distinguished by this title (xxxiii. 7). The duties of a watchman are twofold, (1) to wait and watch what God will order, (2) to watch over and superintend the people. Isaiah describes and censures unfaithful watchmen (Isai. lvi. 10).

18-21. This passage anticipates the great moral principle of Divine government (ch. xviii.) that each man is individually responsible for his own actions, and will be judged according to these and these alone.

20. I lay a stumblingblock before him] I bring him to trial by placing difficulties and temptations in his way (cp. vii. 19; xliv. 12 marg.; xiv. 3, 4). It is true that God tempts no man in order to his destruction, but in the course of His Providence He permits men to be tried in order that their faith may be approved, and in this trial some who seem to be righteous fall.

because thou...his blood &c.] So far as the prophet was concerned, the neglect of his duty is reckoned as the cause of the seemingly righteous man's fall.

his righteousnesses...] Or, righteousnesses, i.e. acts of righteousness. The righteous man here is one, who had hitherto done the acts of righteousness prescribed by the Law, but

ness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

<sup>t</sup> ver. 14.

ch. 1. 3.

<sup>x</sup> ch. 5. 4.

<sup>x</sup> ch. 1. 28.

<sup>y</sup> ch. 1. 1.

<sup>z</sup> ch. 1. 29.

<sup>a</sup> ch. 2. 2.

<sup>b</sup> ch. 4. 8.

<sup>c</sup> ch. 24. 27.

Luket. 20. 22.

<sup>d</sup> ch. 2. 5. 6.

<sup>e</sup> ch. 21. 27.

<sup>f</sup> & 33. 22.

/ ver. 11.

<sup>v</sup> ver. 9. 28.

ch. 12. 2. 3.

22 And the hand of the LORD was there upon me: and he said unto me, Arise, go forth "into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, <sup>x</sup>the glory of the LORD stood there, as the glory which 24 I <sup>y</sup>saw by the river of Chebar: <sup>z</sup>and I fell on my face. Then "the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. 25 But thou, O son of man, behold, <sup>t</sup>they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out 26 among them: and <sup>c</sup>I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to 27 them <sup>i</sup>a reprobation: <sup>d</sup>for they are a rebellious house. <sup>e</sup>But when I speak with thee, I will open thy mouth, and thou shalt say unto them, /Thus saith the Lord God: He that heareth, let him hear; and he that forbeareth, let him forbear: <sup>f</sup>for they are a rebellious house.

**CHAP. 4.** THOU also, son of man, take thee a tile, and lay it before

<sup>i</sup> Heb. *a man reproving.*

when trial came was shewn to lack the principle of righteousness.

**21.** The repetition of the word *righteous* is to be noted. There seems to be an intimation that sin is alien to the character of a righteous man. Cp. 1 John iii. 7-9.

**23.** A fresh revelation of the glory of the Lord, to impress upon Ezekiel another characteristic of his mission. Now he is to learn that there is a time to be silent as well as a time to speak, and that both are appointed by God. This represents forcibly the authoritative character and Divine origin of the utterances of the Hebrew prophets.

**24.** "Shut" in the privacy of his own chamber he is to receive a message from Jehovah. This *shutting up*, however, and the *bands* (*v.* 25, used figuratively) were signs of the manner in which Ezekiel's countrymen would close their ears, hindering him as far as in them lay from delivering the message of the Lord.

With this verse commences a series of symbolical actions enjoined to the prophet in order to foretell the coming judgments of Jerusalem (chs. iv., v.). Generally speaking symbolical actions were either literal and public, or figurative and private. In the latter case they impressed upon the prophet's mind the truth which he was to enforce upon others by the description of the action as by a figure. Difficulties have arisen, because interpreters have not chosen to recognize the figurative as well as the literal mode of prophesying. Hence some, who would have all literal, have had to accept the most strange and unnecessary actions as real;

while others, who would have all figurative, have had arbitrarily to explain away the most plain historical statement. There may be a difference of opinion as to which class one or other figure may belong; but after all, the determination is not important, the whole value of the parabolic figure residing in the lesson which it is intended to convey.

**26.** *And I will make*] Rather, *Then will I make*. One action is the consequence of the other. Because the people would silence the prophet, God to punish them will close his mouth (cp. Isai. vi. 9; Matt. xiii. 14).

**27.** *He that heareth &c.*] The judicial blindness of which Ezekiel speaks had already fallen upon the great body of the nation (xiv. 4. Cp. Rev. ii. 7, xxii. 11).

**IV., V.** The coming siege of Jerusalem and dispersion of its inhabitants foretold under divers symbols. If the 5th year of Jehoiachin's captivity be taken (as is most probable) for the year in which Ezekiel received this communication, it was a time at which such an event would, according to human calculation, have appeared improbable. It could scarcely have been expected that Zedekiah—the creature of the king of Babylon and ruling by his authority in the place of Jehoiachin—would have been so infatuated as to provoke the anger of the powerful Nebuchadnezzar. It is indeed to infatuation that the sacred historian ascribes the act (2 K. xxiv. 20).

**1. a tile**] Rather, a brick. Sun-dried or kiln-burnt bricks were from very early times used for building walls throughout the plain of Mesopotamia. The bricks of Nineveh and

2 thee, and pourtray upon it the city, *even* Jerusalem: and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and cast <sup>1</sup>battering rams against it round about. Moreover take thou unto thee <sup>2</sup>an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. <sup>3</sup>This shall be a sign to the house of Israel. <sup>a ch. 12. 6.</sup>  
 4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. <sup>& 24. 24.</sup>  
 5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: <sup>b so</sup> <sup>b Num. 14. 34.</sup>  
 6 shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and

<sup>1</sup> Or, *chief leaders*, ch. 21. 22.

<sup>2</sup> Or, *a flat plate*, or, *slice*.

Babylon are sometimes stamped with what appears to be the device of the king in whose reign they were made, and often covered with a kind of enamel on which various scenes are portrayed. Among the subjects depicted on such bricks discovered at Nimroud are castles and forts.

2. *lay siege against it*] The prophet is represented as doing that which he portrays. The leading features of a siege are depicted. See Jer. vi. 6 note.

*the camp] encampments.* The word denotes various hosts in various positions around the city.

*fort]* It was customary in sieges to construct towers of vast height, sometimes of 20 stories, which were wheeled up to the walls to enable the besiegers to reach the battlements with their arrows; in the lower part of such a tower there was commonly a battering-ram. These towers are frequently represented in the Assyrian monuments.

*battering rams]* Better than the translation in the margin. Assyrian monuments prove that these engines of war are of great antiquity. These engines seem to have been beams suspended by chains generally in moveable towers, and to have been applied against the walls in the way familiar to us from Greek and Roman history. The name *ram* was probably given to describe their mode of operation; no Assyrian monument yet discovered exhibits the ram's head of later times.

3. *an iron pan]* Another figure in the coming siege. On Assyrian sculptures from Nimroud and Kouyunjik there are sieges of cities with *forts*, *mounts*, and *rams*; and together with these we see a kind of shield set up on the ground, behind which archers are shooting. Such a shield would be represented by the *flat plate* (marg.). Ezekiel was directed to take such a plate (part of his household furniture) and place it between him and the representation of the city.

*a sign to the house of Israel]* This *sign* was not necessarily acted before the people, but may simply have been described to them as

a vivid representation of the event which it foretold. *Israel* stands here for the kingdom of Judah (cp. iii. 7, 17, v. 4, viii. 6). After the Captivity of the ten tribes the kingdom of Judah represented the whole nation. Hence prophets writing after this event constantly address their countrymen as the house of *Israel* without distinction of tribes.

4. The siege being thus represented, the condition and suffering of the inhabitants is exhibited by the condition of one, who, bound as a prisoner or oppressed by sickness, cannot turn from his right side to his left. The prophet was in such a state.

*bear their iniquity]* The prophet was, in a figure, to bear their iniquities for a fixed period, in order to shew that, after the period thus foretold, the burden of their sins should be taken off, and the people be forgiven. Cp. Lev. xvi. 21, 22.

5. *according to the number of the days]* Or, "to be to thee as a number of days (even as)" &c. Cp. marg. ref. Some conceive that these "days" were the years during which Israel and Judah sinned, and date in the case of Israel from Jeroboam's rebellion to the time at which Ezekiel wrote (circ. 390 years); and in the case of Judah from Josiah's reformation. But it seems more in accordance with the other *sigs.*, to suppose that they represent not that which had been, but that which shall be. The whole number of years is 430 (*rr. 5, 6*), the number assigned of old for the affliction of the descendants of Abraham (Gen. xv. 13; Ex. xii. 40). The *forty years* apportioned to Judah (*r. 6*), bring to mind the *forty years* passed in the wilderness; and as these were years not only of punishment, but also of discipline and preparatory to restoration, so Ezekiel would intimate the difference between the punishments of Israel and of Judah to be this, that the one would be of much longer duration with no definite hope of recovery, but the other would be imposed with the express purpose of the renewal of mercy.

c ch. 3. 25.

Hos. 9. 3.

Acts 10. 14.

Ex. 22. 31.

Lev. 11. 40.

thou shalt bear the iniquity of the house of Judah forty days: 7 I have appointed thee each day for a year. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm 8 shall be uncovered, and thou shalt prophesy against it. 9 And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege. ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and 10 ninety days shalt thou eat thereof. And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to 11 time shalt thou eat it. Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink. 12 And thou shalt eat it as barley cakes, and thou shalt bake it 13 with dung that cometh out of man, in their sight. And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them. ¶ Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither have 15 there abominable flesh into my mouth. Then he said unto me,

<sup>1</sup> Heb. a day for a year, a day for a year.

<sup>2</sup> Heb. from thy side to thy side.

<sup>3</sup> Or, spelt.

7. *Therefore thou shalt set thy face]* Or, "And &c." i.e., direct thy mind to that subject.

*thine arm shall be uncovered]* A sign of the execution of vengeance (Isai. lli. 10).

8. *I will lay bands upon thee]* Contrast marg. ref. The Lord will put constraint upon him, to cause him to exercise his office. In the retirement of his house, figuratively bound and under constraint, he shall not cease to proclaim the doom of the city.

9. *In days of thy siege]* Those during which he should thus foretell the approaching calamity.

9. Two things are prefigured in the remainder of this chapter, (1) the hardships of exile, (2) the straitness of a siege. To the people of Israel, separated from the rest of the nations as holy, it was a leading feature in the calamities of their exile that they must be mixed up with other nations, and eat of their food, which to the Jews was a defilement (cp. v. 13; Amos vii. 17; Dan. i. 8.)

*fitches]* A species of wheat with shorn ears. *in one vessel]* To mix all these varied seeds was an indication that the people were no longer in their own land, where precautions against such mixing of seeds were prescribed.

10. *three hundred and ninety days]* The days of Israel's punishment; because here is a figure of the *exile* which concerns all the tribes, not of the *siege* which concerns Judah alone.

10. *meat]* A general term for *food*, which

in this case consists of *grain*. Instead of measuring, it was necessary in extreme scarcity to weigh it (Lev. xxvi. 26; Rev. vi. 6).

*twenty shekels a day]* The *shekel* contained about 220 grains, so that 20 shekels would be about  $\frac{1}{6}$  of a lb.

*from time to time]* Thou shalt receive and eat it at the appointed interval of a *day*.

11. *water by measure]* This probably corresponds to the *water of affliction* (1 K. xxii. 27; Isai. xxx. 20). The measure of the *hin* is variously estimated by Jewish writers. The sixth part of a *hin* will be according to one estimate about  $\frac{1}{6}$  ths, according to another  $\frac{1}{10}$  ths of a *pint*. The lesser estimate is more suitable here.

12. In eastern countries where fuel is scarce the want is supplied by dried cowdung laid up for the winter. Barley cakes were (and are) baked under hot ashes without an oven. The dung here is to be burnt to ashes, and the ashes so employed.

13. The ceremonial ordinances in relation to food were intended to keep the nation free from idolatrous usages; everywhere among the heathen idol feasts formed a leading part in their religious services, and idol meats were partaken of in common life. Dispersion among the Gentiles must have exposed the Jews to much which they regarded as common and unclean. In Ezekiel's case there was a mitigation (v. 15) of the defilement, but still legal defilement remained, and the chosen people in exile were subjected to it as to a degradation.

14. *abominable flesh]* Flesh that had be-

Lo, I have given thee cow's dung for man's dung, and thou  
16 shalt prepare thy bread therewith. ¶ Moreover he said unto  
me, Son of man, behold, I will break the <sup>b</sup>staff of bread in  
Jerusalem: and they shall <sup>i</sup>eat bread by weight, and with care;  
and they shall <sup>k</sup>drink water by measure, and with astonishment:  
17 that they may want bread and water, and be astonished one with  
another, and <sup>j</sup>consume away for their iniquity.

**CHAP. 5.** AND thou, son of man, take thee a sharp knife, take  
thee a barber's razor, <sup>a</sup>and cause it to pass upon thine head and  
upon thy beard: then take thee balances to weigh, and divide  
2 the hair. <sup>b</sup>Thou shalt burn with fire a third part in the midst  
of <sup>c</sup>the city, when <sup>d</sup>the days of the siege are fulfilled: and thou  
shalt take a third part, <sup>e</sup>and smite about it with a knife: and a  
third part thou shalt scatter in the wind; and I will draw out  
3 a sword after them. <sup>f</sup>Thou shalt also take thereof a few in  
4 number, and bind them in thy <sup>g</sup>skirts. Then take of them  
again, and <sup>h</sup>cast them into the midst of the fire, and burn them  
in the fire; <sup>i</sup>for thereto shall a fire come forth into all the  
5 house of Israel. ¶ Thus saith the Lord GOD; This *is* Jerusalem:  
I have set it in the midst of the nations and countries *that are*  
6 round about her. And she hath changed my judgments into  
wickedness more than the nations, and my statutes more than

<sup>g</sup> Deut. 14. 3.  
<sup>h</sup> Isa. 65. 4.

<sup>i</sup> Lev. 26. 26.

<sup>j</sup> Ps. 105. 16.

<sup>k</sup> ver. 10.

<sup>l</sup> ch. 12. 19.

<sup>m</sup> ver. 11.

<sup>n</sup> Lev. 26. 33.

<sup>o</sup> ch. 24. 23.

<sup>p</sup> Isai. 7. 20.

<sup>q</sup> ch. 44. 20.

<sup>r</sup> ver. 12.

<sup>s</sup> ch. 4. 1.

<sup>t</sup> ch. 4. 8.

<sup>u</sup> Jer. 40. 6.  
& 52. 18.

<sup>v</sup> Jer. 41. 1.  
& 41. 14.

<sup>1</sup> Heb. *wings*.

come corrupt and foul by overkeeping. Cp. Lev. xix. 7.

**16. the staff of bread]** Bread is so called because it is that on which the support of life mainly depends.

*[with astonishment]* With dismay and anxiety at the calamities which are befalling them.

**V. 1.** Translate, take thee a sharp sword, for a barber's razor thou shalt take it thee. Even if the action were literal, the use of an actual sword would best enforce the symbolical meaning. The *head* represents the chief city, the *hair* the inhabitants—its ornament and glory,—the *hair cut from the head* the exiles cast forth from their homes. It adds to the force of the representation that *to share the head* was a token of mourning (Job i. 20), and was forbidden to the priests (Lev. xxi. 5). Thus in many ways this action of Ezekiel the *priest* is significant of calamity and ruin. The sword indicates the avenging power; the shaving of the head the removal of grace and glory; the scales and weights the determination of divine justice. Cp. Zech. xiii. 8, 9.

**2.** *The third part burnt in the midst of the city* represents those who perished within the city during the siege; *the third part smitten about it* (the city) *with the sword*, those who were killed about the city during the same period: *the third part scattered to the wind* those who after the siege were dispersed in foreign lands.

*[in the midst of the city]* The prophet is in exile, and is to do this *in the midst of Jerusalem*. His action being *ideal* is fitly assigned to the place which the prophecy concerns.

*[when the days of the siege are fulfilled]* i.e., “when the days of the figurative representation of the siege are fulfilled.”

**3. 4.** Of the third part a few are yet to be taken and kept in the fold of the garment (representing those still to remain in their native land), and yet even of those few some are to be cast into the fire. Such was the fate of those left behind after the destruction of Jerusalem (Jer. xl., xli.). The whole prophecy is one of denunciation.

**4. thereof]** Or, from thence, out of the midst of the fire. Omit *For*.

**5. I have set it in the midst of the nations]** It was not unusual for nations to regard the sanctuary, which they most revered, as the centre of the earth. In the case of the Holy Land this was both natural and appropriate. Egypt to the South, Syria to the North, Assyria to the East and the Isles of the Gentiles in the Great Sea to the West, were to the Jew proofs of the central position of his land in the midst of the nations (cp. Jer. iii. 19). The habitation assigned to the chosen people was suitable at the first for separating them from the nations; then for the seat of the vast dominion and commerce of Solomon; then, when they learnt from their neighbours idol-worship, their central position was the source of their punishment. Midway between the mighty empires of Egypt and Assyria the Holy Land became a battle-field for the two powers, and suffered alternately from each as for the time the one or the other became predominant.

<sup>a</sup> Jer. 2. 10.  
<sup>b</sup> ch. 16. 37.

<sup>a</sup> Lam. 4. 6.  
Dan. 9. 12.  
Amos 3. 2.

<sup>c</sup> Lev. 20. 20.  
Jer. 19. 9.

Lam. 2. 20.

<sup>d</sup> Deut. 28. 64.

ch. 12. 14.

Zech. 2. 6.

<sup>e</sup> 3 Chr. 36. 14.

ch. 7. 20.

<sup>f</sup> ch. 11. 21.

<sup>g</sup> ch. 7. 4, 9.

<sup>h</sup> Jer. 21. 9.

ch. 6. 12.

<sup>i</sup> Jer. 9. 10.

ch. 6. 8.

<sup>j</sup> ch. 12. 14.

<sup>k</sup> Lam. 4. 11.

<sup>l</sup> ch. 21. 17.

<sup>m</sup> Isai. 1. 24.

<sup>n</sup> ch. 39. 6.

<sup>o</sup> Nob. 2. 17.

<sup>p</sup> Deut. 28. 27.

1 Kin. 9. 7.

Jor. 24. 9.

<sup>q</sup> ch. 25. 17.

<sup>r</sup> Deut. 32.

23. 24.

<sup>s</sup> Lev. 26. 26.

<sup>t</sup> Deut. 32. 24.

ch. 14. 21.

<sup>u</sup> ch. 38. 22.

the countries that *are* round about her: for they have refused my judgments and my statutes, they have not walked in them. 7 Therefore thus saith the Lord God; Because ye multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, *nor* neither have done according to the judgments of the nations that *are* round about you; therefore thus saith the Lord God; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations. 9 And I will do in thee that which I have not done, and whereunto I will not do any more 10 the like, because of all thine abominations. Therefore the fathers *shall* eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds. 11 Wherefore, *as* I live, saith the Lord God; Surely, because thou hast defiled my sanctuary with all thy *detestable* things, and with all thine abominations, therefore will I also diminish *thee*; neither shall mine eye spare, neither will I have any pity. 12 A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out 13 a sword after them. Thus shall mine anger *be* accomplished, and I will cause my fury to rest upon them, *and* I will be comforted: *and* they shall know that I the Lord have spoken *it* in my zeal, when I have accomplished my fury in them. 14 Moreover I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by. So it shall be a *reproach* and a *taunt*, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in *furious* rebukes. I the Lord have spoken *it*. When I shall send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your *staff* of bread: so will I send upon you famine and *evil* beasts, and they shall bereave thee; and *pestilence* and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken *it*.

### CHAP. 6. AND the word of the Lord came unto me, saying, Son

6. *they*] The inhabitants of Jerusalem.

7. *Because ye multiplied*] Some prefer: "Because ye have raged tumultuously."

*neither have done according to the judgments* (or, ordinances) *of the nations*] The reproach is that the Israelites have not even been as faithful to their one true God as the nations have been to their false gods (op. 2 K. xvii. 33).

8. *execute judgments*] As upon the false gods of Egypt (Ex. xii. 12; Num. xxxiii. 4).

9. Cp. Matt. xxiv. 21. The calamities of the Babylonian were surpassed by the Roman siege, and these again were but a foreshadowing of still more terrible destruction at the last day.

12-17. The judgments of *famine*, *pestilence*, and the *sword*, were precisely those

which attended the coming siege of Jerusalem (Jer. xv. 2, seq.). The *drawing out the sword after them* indicates that the anger of God will follow them even to the land of their exile (cp. Jer. xlvi. 19-22; Lev. xxvi. 25), and that the horrors of the Babylonian siege are but the beginning of the sorrows of the nation.

13. *comforted*] In the sense of *consoling one's self* and *feeling satisfaction in punishing*; hence to *avenge one's self*.

The fury is to *rest* upon them, abide, so as not to pass away. The accomplishment of the Divine anger is not the *completion* in the sense of bringing it to a close, but in the sense of carrying it out to the full.

VI. The former prophecies concerned the city of Jerusalem and the inhabitants of

2 of man, <sup>a</sup>set thy face toward the <sup>b</sup>mountains of Israel, and <sup>a ch. 20. 48.</sup>  
 3 prophesy against them, and say, ¶ Ye mountains of Israel, hear <sup>b ch. 36. 1.</sup>  
 the word of the Lord God; Thus saith the Lord God to the  
 mountains, and to the hills, to the rivers, and to the valleys;  
 Behold, I, <sup>c even</sup> I, will bring a sword upon you, and <sup>c</sup>I will <sup>d Lev. 26. 30.</sup>  
 4 destroy your high places. And your altars shall be desolate,  
 and your <sup>e</sup>images shall be broken: and <sup>d</sup>I will cast down your <sup>d Lev. 26. 30.</sup>  
 5 slain <sup>f</sup>men before your idols. And I will <sup>g</sup>lay the dead carcases  
 of the children of Israel before their idols; and I will scatter  
 6 your bones round about your altars. In all your dwellingplaces  
 the cities shall be laid waste, and the high places shall be  
 desolate; that your altars may be laid waste and made desolate,  
 and your idols may be broken and cease, and your images may  
 7 be cut down, and your works may be abolished. And the slain  
 shall fall in the midst of you, and <sup>g</sup>ye shall know that I am the  
 8 LORD. ¶ Yet will I leave a remnant, that ye may have <sup>h</sup>some  
 that shall escape the sword among the nations, when ye shall bo  
 9 scattered through the countries. And they that escape of you  
 shall remember me among the nations whither they shall be  
 carried captives, because <sup>i</sup>I am broken with their whorish heart,  
 which hath departed from me, and <sup>k</sup>with their eyes, which go a  
 whoring after their idols: and <sup>l</sup>they shall lothe themselves for  
 the evils which they have committed in all their abominations.  
 10 And they shall know that I am the LORD, and that I have not  
 11 said in vain that I would do this evil unto them. ¶ Thus saith  
 the Lord God; Smite <sup>m</sup>with thine hand, and stamp with thy  
 foot, and say, Alas for all the evil abominations of the house of  
 Israel! <sup>n</sup>for they shall fall by the sword, by the famine, and by  
 12 the pestilence. He that is far off shall die of the pestilence;  
 and he that is near shall fall by the sword; and he that re  
 maineth and is besieged shall die by the famine: <sup>o</sup>thus will  
 13 I accomplish my fury upon them. Then <sup>p</sup>shall ye know that I  
 am the LORD, when their slain <sup>q</sup>men shall be among their idols  
 round about their altars, <sup>r</sup>upon every high hill, <sup>s</sup>in all the tops  
 of the mountains, and <sup>t</sup>under every green tree, and under every  
 thick oak, the place where they did offer sweet savour to all

<sup>1</sup> Or, sun images, and so ver. 6.<sup>2</sup> Heb. gites.

<sup>e</sup> ver. 13.  
<sup>f</sup> ch. 7. 4. 9.  
<sup>g</sup> Jer. 44. 28.  
<sup>h</sup> ch. 5. 2, 12.

<sup>i</sup> Ps. 78. 40.  
<sup>j</sup> Isai. 7. 13.  
<sup>k</sup> Num. 15. 39.  
<sup>l</sup> ch. 20. 7.  
<sup>m</sup> Lev. 26. 30.  
<sup>n</sup> Job. 42. 6.  
<sup>o</sup> ch. 30. 31.

<sup>p</sup> ch. 21. 14.

<sup>q</sup> ch. 5. 12.

<sup>r</sup> ch. 5. 13.  
<sup>s</sup> ver. 7.

<sup>t</sup> Jer. 2. 20.  
<sup>u</sup> Hos. 4. 13.  
<sup>v</sup> Isai. 57. 5.

Judea. The present is addressed to the whole land and people of Israel, which is to be included in a like judgment. The ground of the judgment is *idolatry*, and the whole rests on Deut. xii. The prophecy is against the *mountains* of Israel, because the mountains and valleys were the seats of idol-worship. It is also the proclamation of the final judgment of Israel. It is the picture of the future judgment of the world.

3. *riders*] Or, *rurines*, which were, like the mountains, favourite seats of idol-rites (2 K. xxiii. 10).

4. *images*] See marg. and marg. ref., and viii. 16 note.

*idols*] The Phoenicians were in the habit of setting up *heaps* or *pillars* of stone in honour of their gods, which renders the use of the word more appropriate.

7. The force of the words is, "When the slain shall fall in the midst of you, then at last ye shall know that I am the Lord."

So in <sup>v</sup>. 10 where the knowledge implies a recognition of the merciful intent of Jehovah's dispensations, and therefore a hope of restoration.

9. *I am broken &c.*] Translate: because I have broken their whorish heart, which hath departed from me, and their eyes &c. Since Ezekiel is addressing the Church of God through Israel, we are to note here that the general principle of the Divine administration is laid down. Sin leads to judgment, judgment to repentance, repentance to forgiveness, forgiveness to reconciliation, reconciliation to a knowledge of communion with God.

11-14. The gleam of hope is but transitory. Darkness again gathers round, for as yet the prophet is predicting judgment.

11. *Smite...stamp*] Well-known modes of expressing grief.

13. *sweet savour*] Cp. Gen. viii. 21. Words applied to the smell of sacrifices accepted

<sup>r</sup> Isai. 5. 25. 14 their idols. So will I <sup>r</sup>stretch out my hand upon them, and make the land desolate, yea, <sup>1</sup>more desolate than the wilderness toward <sup>s</sup>Diblath, in all their habitations: and they shall know that I *am* the LORD.  
<sup>\*</sup> Num. 33. 40.  
<sup>Jer. 48. 22.</sup>

<sup>a</sup> Amos 8. 2.<sup>Matt. 24. 6.</sup><sup>b</sup> ver. 8, 9.<sup>c</sup> ch. 5. 11.<sup>d</sup> & 8. 13.<sup>d</sup> ch. 6. 7.<sup>&</sup> 12. 20.<sup>e</sup> ver. 10.<sup>f</sup> ver. 12.<sup>Zeph. 1. 14.</sup><sup>g</sup> ch. 20. 8.<sup>h</sup> ver. 3.<sup>i</sup> ver. 4.<sup>k</sup> ver. 4.<sup>l</sup> ver. 7.<sup>m</sup> Jer. 6. 7.<sup>n</sup> Jer. 16. 5.<sup>o</sup> ch. 24. 16.<sup>p</sup> ver. 7.

**CHAP. 7. MOREOVER** the word of the LORD came unto me, saying, Also, thou son of man, thus saith the Lord GOD unto the land of Israel; ¶ “An end, the end is come upon the four corners of the land. Now *is* the end *come* upon thee, and I will send mine anger upon thee, and <sup>b</sup>will judge thee according to thy ways, and will <sup>c</sup>recompence upon thee all thine abominations. 4 And <sup>c</sup>mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: <sup>d</sup>and ye shall know that I *am* the LORD. ¶ Thus saith the Lord GOD; An evil, an only evil, behold, is come. An end is come, the end is come: it <sup>e</sup>watcheth for thee; behold, it is come. ¶ The morning is come unto thee, O thou that dwellest in the land: <sup>f</sup>the time is come, the day of trouble *is* near, and not the <sup>g</sup>sounding again of the mountains. 8 Now will I shortly <sup>h</sup>pour out my fury upon thee, and accomplish mine anger upon thee: <sup>i</sup>and I will judge thee according to thy ways, and will recompence thee for all thine abominations. And <sup>j</sup>mine eye shall not spare, neither will I have pity: I will recompence <sup>k</sup>thee according to thy ways and thine abominations *that* are in the midst of thee; <sup>l</sup>and ye shall know that 10 I *am* the LORD that smiteth. ¶ Behold the day, behold, it is come: <sup>m</sup>the morning is gone forth; the rod hath blossomed, 11 pride hath budded. ¶ Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their <sup>n</sup>multitude, nor of 12 any of <sup>o</sup>theirs: <sup>p</sup>neither *shall there be* wailing for them. ¶ The time is come, the day draweth near: let not the buyer rejoice,

<sup>Or, desolate from the wilderness.</sup><sup>2 Heb. give.</sup><sup>3 Heb. awaketh against thee.</sup><sup>4 Or, echo.</sup><sup>5 Heb. upon thee.</sup><sup>6 Or, tumult.</sup><sup>7 Or,</sup><sup>their tumultuous person.</sup>

by God, applied here to idol-sacrifices in irony.

14. *toward Diblath*] Or, *Diblathaim*, the *Diblathian* of the Moabite stone, one of the double cities of Moab (see xxv. 9) to the East of which lay the great desert of Arabia. Some read “unto Riblah” (Jer. iii. 9) and take the margin rendering.

VII. A dirge. Supposing the date of the prophecy to be the same as that of the preceding, there were now but four, or perhaps three, years to the final overthrow of the kingdom of Judah by Nebuchadnezzar.

3, 4. A kind of refrain, repeated in vv. 8, 9, as the close of another stanza.

5. *an only evil*] An evil singular and remarkable above all others.

6. *the end is come: it watcheth for thee*] The end (personified) so long slumbering now awakes and comes upon thee.

7, 10. *The morning*] Rather, *The conclusion*: a whole series (lit. circle) of events is being brought to a close. Others render, *Fate*.

*the day of trouble &c.*] Or, *The day is near; a tumult* (Zech. xiv. 13), and not

the echo of (or, shouting on) the mountains. The contrast is between the wild tumult of war and the joyous shouts of such as keep holiday.

10. *rod*] Used here for tribe (Ex. xxxi. 2). The people of Judah have blossomed into proud luxuriance. In v. 11 it means the rod to punish wickedness. The meaning of the passage is obscure, owing to the brief and enigmatic form of the utterance. We may adopt the following explanation. The Jews had ever exulted in their national privileges—everything great and noble was to be from them and from theirs; but now Jehovah raises up the rod of the oppressor to confound and punish the rod of His people. The furious Chaldean has become an instrument of God’s wrath, endowed with power emanating not from the Jews or from the multitude of the Jews, or from any of their children or people; nay, the destruction shall be so complete that none shall be left to make lamentation over them.

12. *the day*] Either of temporal or final judgment.

12, 13. It was grievous for an Israelite to

nor the seller mourn: for wrath *is* upon all the multitude  
 13 thereof. For the seller shall not return to that which is sold,  
 'although they were yet alive: for the vision *is* touching the  
 whole multitude thereof, *which* shall not return; neither shall  
 14 any strengthen himself <sup>2</sup>in <sup>3</sup>the iniquity of his life. They have  
 blown the trumpet, even to make all ready; but none goeth  
 to the battle: for my wrath *is* upon all the multitude thereof.  
 15 ¶<sup>r</sup>The sword *is* without, and the pestilence and the famine  
 within: he that *is* in the field shall die with the sword; and he  
 16 that *is* in the city, famine and pestilence shall devour him. But  
 'they that escape of them shall escape, and shall be on the  
 mountains like doves of the valleys, all of them mourning, every  
 17 one for his iniquity. All 'hands shall be feeble, and all knees  
 18 shall <sup>4</sup>be weak *as* water. They shall also <sup>5</sup>gird themselves with  
 sackcloth, and <sup>6</sup>horror shall cover them; and shame *shall be*  
 19 upon all faces, and baldness upon all their heads. They shall  
 cast their silver in the streets, and their gold shall be <sup>7</sup>removed:  
 their <sup>8</sup>silver and their gold shall not be able to deliver them in  
 the day of the wrath of the LORD: they shall not satisfy their  
 souls, neither fill their bowels: <sup>9</sup>because it is <sup>10</sup>the stumbling-  
 20 block of their iniquity. As for the beauty of his ornament, he  
 set it in majesty: <sup>11</sup>but they made the images of their abomi-  
 nations *and* of their detestable things therein: therefore have I  
 21 <sup>12</sup>set it far from them. And I will give it into the hands of the  
 strangers for a prey, and to the wicked of the earth for a spoil;  
 22 and they shall pollute it. My face will I turn also from them,  
 and they shall pollute my secret place: for the <sup>13</sup>robbers shall  
 23 enter into it, and defile it. ¶ Make a chain: for <sup>14</sup>the land is  
 24 full of bloody crimes, and the city is full of violence. Where-  
 fore I will bring the worst of the heathen, and they shall possess  
 their houses: I will also make the pomp of the strong to cease;

<sup>1</sup> Heb. though their life were yet among the living.  
<sup>2</sup> Or, whose life is in his iniquity.

<sup>3</sup> Heb. his iniquity.  
<sup>4</sup> Heb. go (melt) into water.  
<sup>5</sup> Heb. for a separation, or, uncleanness.  
<sup>6</sup> Or, because their iniquity

<sup>7</sup> is their stumblingblock.  
<sup>8</sup> Or, made it unto them an unclean thing.  
<sup>9</sup> Or, burglers.

part with his land. But now the seller need not mourn his loss, nor the buyer exult in his gain. All should live the pitiful lives of strangers in another country.

13. *although they were yet alive*] Though they be yet among the living.

which shall not return &c.] He (*i.e.* the seller) shall not return; and, every man living in his iniquity, they shall gather no strength. Exile being the punishment of iniquity, the exiles were said to *live in their iniquity*.

16. As doves whose natural abode is the valleys moan lamentably when driven by fear into the mountains, so shall the remnant, who have escaped actual death, moan in the land of their exile.

18. Various signs of mourning common in eastern countries. Baldness was forbidden to the Israelites (Deut. xiv. 1). They seem, however, in later times to have adopted the custom of foreign nations in this matter, not without permission. Cp. Isai. xxii. 12.

19. *shall be removed*] Lit. "shall be an unclean thing" (Lev. xx. 21); their gold shall be unclean and abominable in their eyes.

*the stumblingblock of their iniquity*] See iii. 20. Their gold and silver used in making images was the occasion of their sin.

20. *Or, And the beauty of his ornament, he (the people) turned it to pride.*

*have I set it far from them*] Rather, as in marg.—therefore have I made it their defilement and their disgrace.

22. *my secret place*] The inner sanctuary, hidden from the multitude, protected by the Most High.

23. *Make a chain*] Forge the chain, the chain of imprisonment determined for them.

24. *the worst of the heathen*] The most cruel and terrible of nations—the Chaldeans.

*the pomp of the strong*] Cp. Lev. xxvi. 19. The strong are those who pride themselves in imaginary strength.

<sup>r</sup> Deut. 32.25.  
 Lam. 1. 20.  
 ch. 5. 12.

<sup>s</sup> ch. 6. 8.

<sup>t</sup> Isai. 13. 7.  
 Jer. 6. 24.  
 ch. 21. 7.  
<sup>u</sup> Isai. 3. 24.  
 Jer. 48. 37.  
 Amos 8. 10.  
<sup>v</sup> Ps. 55. 5.  
<sup>w</sup> Prov. 11. 4.  
 Zeph. 1. 18.

<sup>x</sup> ch. 14. 3.  
 & 44. 12.

<sup>y</sup> Jer. 7. 30.

<sup>z</sup> 2 Kin. 21.16.  
 ch. 9. 9.

25 and <sup>1</sup>their holy places shall be defiled. <sup>2</sup>Destruction cometh ;  
 a Deut. 32. 23. 26 and they shall seek peace, and *there shall be none*. <sup>3</sup>Mischief  
 Jer. 4. 20. shall come upon mischief, and rumour shall be upon rumour ;  
 b Ps. 74. 9. <sup>4</sup>then shall they seek a vision of the prophet ; but the law shall  
 Lam. 2. 9. ch. 20. 1. 3. 27 perish from the priest, and counsel from the ancients. The king  
 shall mourn, and the prince shall be clothed with desolation,  
 and the hands of the people of the land shall be troubled : I will  
 do unto them after their way, and <sup>5</sup>according to their deserts  
 will I judge them ; <sup>6</sup>and they shall know that I am the Lord.

c ver. 4.

**CHAP. 8.** AND it came to pass in the sixth year, in the sixth month, in the fifth day of the month, <sup>as</sup> I sat in mine house, and <sup>the</sup> elders of Judah sat before me, that <sup>b</sup>the hand of the Lord Gon 2 fell there upon me. <sup>c</sup>Then I beheld, and lo a likeness as the appearance of fire : from the appearance of his loins even downward, fire ; and from his loins even upward, as the appearance 3 of brightness, <sup>d</sup>as the colour of amber. And he <sup>e</sup>put forth the form of an hand, and took me by a lock of mine head ; and <sup>f</sup>the spirit lifted me up between the earth and the heaven, and <sup>g</sup>brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north ; <sup>h</sup>where was the seat of the image of jealousy, which <sup>i</sup>provoketh to jealousy. 4 And, behold, the glory of the God of Israel was there, according 5 to the vision that I <sup>k</sup>saw in the plain. ¶ Then said he unto me,

<sup>a</sup> ch. 14. 1.  
 & 33. 31.  
<sup>b</sup> ch. 1. 3.  
<sup>c</sup> ch. 1. 26.

<sup>d</sup> ch. 1. 4.  
<sup>e</sup> Dan. 5. 5.  
<sup>f</sup> ch. 3. 11.  
<sup>g</sup> ch. 11. 1.  
<sup>h</sup> ch. 7. 30.  
 ch. 5. 11.  
<sup>i</sup> Deut. 32.  
 18. 21.  
<sup>j</sup> ch. 1. 28.  
 & 3. 22. 23.

<sup>1</sup> Or, *they shall inherit their holy places*. <sup>2</sup> Heb. *Cutting off*. <sup>3</sup> Heb. *with their judgments*.

[*their holy places*] What elsewhere is called *God's Holy Place* is here *their holy places*, because God disowns the profaned sanctuary. In the marginal rendering *they must mean the worst of the heathen*.

VIII.—XIX. The prophecies contained in these chapters fall within eleven months (cp. v. 1 with xx. 1). Although they were not all delivered on the same day, they may be regarded as a whole. They contain in fact a review of the condition of the people of Judah, including those who were still in the Holy Land, and those who were with the prophet exiles in Chaldea. This is first represented by a vision (viii.—xi.) in which the seer is transported in spirit to the Temple of Jerusalem ; and next—the prophet having again taken his stand as a man among men—by symbolical act, parables, figures, &c., addresses his fellow-exiles.

1. *the elders of Judah*] The prophet's fellow-exiles are no longer unwilling to hear him (ch. ii.). They sat as mourners. The message here is not as in vi. 2, but distinctly to *Judah*, that portion of the people whose exile Ezekiel shared.

2. *the appearance of fire*] In marg. ref., seen as the *appearance of a man enthroned upon the Cherubim*. Here He stands apart from the throne revealing Himself to His servant. Cp. Dan. iii. 25 note.

*amber*] See marg. ref. note.

3. *in the visions of God*] Ezekiel was not transported in the body, but rapt in spirit, while he still sat amidst the elders of Judah.

[*the inner gate*] Or, *the gate of the inner court*. This gate, leading from the outer to the inner court (the court of the priests), is called (v. 5) *the gate of the altar*, because it was from this side that the priests approached the brazen altar. The prophet is on the *outside* of this gate, so that the *image of jealousy* was set up in the outer or people's court over against the northern entrance to the priest's court. This image was the image of a false god provoking Jehovah to jealousy (Deut. xxxii. 16, 21; 1 K. xiv. 22). It may be doubted whether the scenes described in this chapter are intended to represent what actually occurred. They may be ideal pictures to indicate the idolatrous corruption of priests and people. And this is in accordance with the symbolical character of the number four ; the four idolatries representing the idolatries in all the four quarters of the world. The false gods of heathendom are brought into the Temple in order that they may be detected and exposed by being brought face to face with the God of revelation. Still history proves that the ideal picture was supported by actual facts which had occurred and were occurring.

4. The glory of the Lord having departed from His seat between the Cherubims in the Holy of Holies (see ix. 3) rests in the threshold of the Temple, to execute vengeance before it quits the house altogether (x. 18). The *there* is the inner court, which was full of the brightness of the Lord's glory (x. 4), and at the gate of which Ezekiel stands.

Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the 6 entry. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abomi- 7 nations. ¶ And he brought me to the door of the court; and 8 when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged 9 in the wall, behold a door. And he said unto me, Go in, and 10 behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, 11 pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense 12 went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, 'The Lord 13 seeth us not; the Lord hath forsaken the earth.' ¶ He said also unto me, Turn thee yet again, and thou shalt see greater abomi- 14 nations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and, 15 behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen this, O son of man? turn thee yet

' ch. 9. 9.

7. *the door of the court]* The seer is brought to another spot. In Ezekiel's time there were sundry buildings on the space around the inner court which formed a court or courts, not improbably inclosed by a wall. The idolatries here were viewed as taking place in secret, and it is more in accordance with the Temple arrangements to suppose that such chambers as would give room for those rites should belong to the outer than to the inner court. The seer is now outside the wall of the outer court, by the door which leads from it out of the Temple-boundary. By breaking through the wall he enters into a chamber which stands in the outer court against the wall near the gate.

10. There is clearly a reference to the idolatry of Egypt. Many subterranean chambers in rocks upon the shores of the Nile exhibit ornamentation and hieroglyphical characters, some of which are representative of the objects of idolatrous worship. Such chambers fitted them for the scene of the ideal picture by which Ezekiel represented Egyptian idolatry. The Egyptian worship of animals is well known.

11. *seventy men]* Cp. Ex. xxiv. 9, 10. The vision may have pointed to the contrast between the times. The number seven is symbolical of the Covenant between Jehovah and His people, and so the *seventy* men exhibit forcibly the breach of the

Covenant. It is a figure of the covert idolatry of the whole people.

12. *in the dark]* Hidden in the secret places which the seer dug through the wall to discover.

*chambers of his imagery]* i. e., chambers painted with images.

14. The seer is now brought back to the same gate as in v. 3.

It is not certain that this verse refers to any special act of Tammuz-worship. The month in which the vision was seen, the sixth month (September), was not the month of the Tammuz-rites. But that such rites had been performed in Jerusalem there can be little doubt. Women are mentioned as employed in the service of idols in Jer. vii. 18. There is some reason for believing that the weeping of women for Tammuz passed into Syria and Palestine from Babylonia, Tammuz being identified with Duv-zu, whose loss was lamented by the goddess Istar. The festival was identical with the Greek *Adonias*. The worship of Adonis had its head-quarters at Byblos, where at certain periods of the year the stream, becoming stained by mountain floods, was popularly said to be red with the blood of Adonis. From Byblos it spread widely over the East and was thence carried to Greece. The intercourse of Zedekiah with heathen nations (Jer. xxvii. 3) may very well have led to the introduction of an idolatry which at this time was especially popular

again, and thou shalt see greater abominations than these.

<sup>w</sup> Joel 2. 17.  
<sup>n</sup> ch. 11. 1.  
<sup>o</sup> Jer. 2. 27.  
& 32. 33.  
<sup>p</sup> Deut. 4. 19.  
<sup>q</sup> Jer. 44. 17.  
<sup>r</sup> ch. 9. 9.  
<sup>s</sup> ch. 5. 13.  
<sup>t</sup> ch. 7. 4, 9.  
& 9. 5, 10.  
<sup>f</sup> Isaï. 1. 13.  
<sup>u</sup> Jer. 11. 11.  
<sup>v</sup> Mic. 3. 4.  
<sup>z</sup> Zech. 7. 13.

16 ¶ And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, <sup>w</sup>between the porch and the altar, <sup>x</sup>were about five and twenty men, <sup>y</sup>with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped <sup>z</sup>the sun toward the east.

17 Then he said unto me, Hast thou seen *this*, O son of man? <sup>1</sup>Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have <sup>y</sup>filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. <sup>2</sup>Therefore will I also deal in fury: mine <sup>z</sup>eye shall not spare, neither will I have pity: and though they <sup>y</sup>cry in mine ears with a loud voice, <sup>yet</sup> will I not hear them.

**CHAP. 9.** HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man <sup>with his</sup> destroying weapon in his hand. And, behold,

<sup>1</sup> Or, Is there any thing lighter than to commit.

among the Eastern nations. This solemnity was of a twofold character, first, that of mourning, in which the death of Adonis was bewailed with extravagant sorrow; and then, after a few days, the mourning gave place to wild rejoicings for his restoration to life. This was a revival of nature-worship under another form—the death of Adonis symbolized the suspension of the productive powers of nature, which were in due time revived. Accordingly the time of this festival was the summer solstice, when in the East nature seems to wither and die under the scorching heat of the sun, to burst forth again into life at the due season. At the same time there was a connexion between this and the sun-worship, in that the decline of the sun and the decline of nature might be alike represented by the death of Adonis. The excitement attendant upon these extravagances of alternate wailing and exultation were in complete accordance with the character of nature-worship, which for this reason was so popular in the East, especially with women, and led by inevitable consequence to unbridled license and excess. Such was in Ezekiel's day one of the most detestable forms of idolatry.

16. *the inner court]* The court of the priests.

*about five and twenty men]* Rather, as it were five &c. This was the number of the heads of the twenty-four courses with the High Priest presiding over them. These then were the representatives of the priests, as the seventy were of the people. In the Temple the seat of the Divine Majesty was at the West, perhaps appointed for this very purpose, to guard against the idolatrous adoration of the rising sun. Therefore the idolatrous priests must in worshipping the false sun-god turn their backs upon the True. The worship of the heavenly bodies was one of the earliest forms of idolatry (Job

xxxii. 26, 27) and was expressly forbidden in the Law (Deut. xvii. 3). In its earliest form, it was conducted without the intervention of images, the adoration being addressed to the heavenly bodies themselves: this form, continued among the Persians, seems to have been introduced afresh into Jerusalem at the time of Ezekiel. Cp., also, 2 K. xxiii. 11, 12. The *images* (cp. vi. 4, 6) were probably columns set up in honour of the sun, not images in human form. This simpler mode of sun-worship was soon changed. The sun, or the god supposed to preside over it, was represented as a person, whose image was set up and adored.

17. *Violence* represents sin against man, *abominations* sins against God. These went hand in hand in Jerusalem.

*and have returned]* After the reformation effected for a time by Josiah's zeal, they have gone back to their old state.

*they put the branch to their nose]* An allusion to a then familiar practice, of which we find no clear traces elsewhere. Ezekiel is describing the attitude usual in such devotions, the branch held before the mouth, but wishing to represent it in contemptuous and derogatory terms, he substitutes the word *nose* for *mouth*.

**IX. The punishment of the dwellers in Jerusalem.**

1. *them that have charge]* The Angels who have charge to execute God's sentence. *every man]* Angels, not men.

2. *six men]* Angels of wrath—figurative of destruction. They come from the North, the quarter from which invading armies entered the Holy Land. These *six* Angels, with the *one among them*, a superior over the six, make up the number *seven*, a number symbolical of God's Covenant with His people.

six men came from the way of the higher gate, <sup>1</sup> which lieth toward the north, and every man <sup>2</sup>a slaughter weapon in his hand; <sup>3</sup>and one man among them was clothed with linen, with a writer's inkhorn <sup>4</sup>by his side: and they went in, and stood <sup>3</sup>beside the brasen altar. And <sup>5</sup>the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with <sup>4</sup>linen, which had the writer's inkhorn by his side; and the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and <sup>4</sup>set <sup>5</sup>a mark upon the foreheads of the men <sup>6</sup>that sigh and that cry for all the abominations that <sup>5</sup>be done in the midst thereof. And to the others he said in <sup>5</sup>mine hearing, Go ye after him through the city, and smite: <sup>6</sup>lest not your eye spare, neither have ye pity: / slay <sup>6</sup>utterly old and young, both maid-servants, and little children, and women: but <sup>6</sup>come not near any man upon whom is the mark; and <sup>4</sup>begin at my sanctuary. Then they began at the ancient men which <sup>7</sup>were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went

<sup>1</sup> Heb. which is turned.

<sup>2</sup> Heb. a weapon of his breaking in pieces.

<sup>3</sup> Heb. upon his loins.

<sup>4</sup> Heb. mark a mark.

<sup>5</sup> Heb. mine earn.

<sup>6</sup> Heb. to destruction.

<sup>a</sup> Lev. 16. 4.  
ch. 10. 2, 6.  
Rev. 15. 6.  
<sup>b</sup> ch. 10. 4, 18.

<sup>c</sup> Ex. 12. 7.  
Rev. 7. 3.  
& 20. 4.  
<sup>d</sup> Jer. 13. 17.  
2 Pet. 2. 8.  
<sup>e</sup> ch. 5. 11.  
<sup>f</sup> 2 Chr. 36. 17.  
<sup>g</sup> Rev. 9. 4.  
<sup>h</sup> Jer. 25. 20.  
1 Pet. 4. 17.  
<sup>i</sup> ch. 8. 11.

*the higher gate]* The North gate of the court of the priests. The Temple rose by platforms; as there was a North gate to the outer and also to the inner court, the latter was probably distinguished as *the higher gate*. It was built by Jotham (2 K. xv. 35).

*clothed with linen]* The priestly garment (Ex. xxviii. 6, 8; Lev. xvi. 4). This *One Man* (Cp. Dan. x. 5; Rev. i. 13) was the *Angel of the Covenant*, the great High Priest, superior to those by whom He was surrounded, receiving direct communication from the Lord, taking the coals of vengeance from between the Cherubim (x. 2), but coming with mercy to the contrite as well as with vengeance to the impenitent;—these are attributes of Jesus Christ (John v. 30; Luke ii. 34; Matt. ix. 13; John vi. 39).

*a writer's inkhorn]* Usually a flat case about nine inches long, by an inch and a quarter broad, and half an inch thick, the hollow of which serves to contain the reed pens and penknife. At one end is the ink-vessel which is twice as heavy as the shaft. The latter is passed through the girdle and prevented from slipping through by the projecting ink-vessel. The whole is usually of polished metal, brass, copper or silver. The man with the inkhorn has to write in the Book of Life the names of those who shall be marked. The metaphor is from the custom of registering the names of the Israelites in public rolls. Cp. Ex. xxxii. 33; Ps. lxix. 28; Isa. iv. 3; Philip. iv. 3; Rev. iii. 5.

*3. cherub]* The singular is put collectively for the *Cherubim*, which were upon the mercy-seat of the Ark in the Holy of Holies, the proper seat of the glory of the Lord in the midst of Israel. God is represented as *arising* from between the Cherubim to scatter His enemies (Num. x. 35).

*4. Mercy precedes judgment.* So in the case of Sodom (Gen. xix.), and in the last day (Luke xxi. 18, 28; Rev. vii. 1). This accords with the eschatological character of the predictions in this chapter (see Introduction, p. 323).

*a mark]* Lit. *Tau*, the name of the last letter of the Hebr. alphabet. The old form of the letter was that of a cross. The Jews have interpreted this sign variously, some considering that *Tau*, being the last of the Hebrew letters, and so closing the alphabet, denoted completeness, and thus the mark indicated the completeness of the sorrow for sin in those upon whom it was placed. Others again observed that *Tau* was the first letter of *Torah* (*the Law*) and that the foreheads were marked as of men obedient to the Law. Christians, noting the resemblance of this letter in its most ancient form to a cross, have seen herein a reference to the cross with which Christians were signed. The custom for heathen gods and their votaries to bear certain marks furnishes instances, in which God was pleased to employ symbolism, generally in use, to express higher and Diviner truth. The sign of the cross in Baptism is an outward sign of the designation of God's elect, who at the last day shall be exempted from the destruction of the ungodly (Matt. xxiv. 22, 31).

*6. begin at my sanctuary]* The first to be punished were those who had brought idolatry nearest to the Holy Place. The "ancient men," i.e., the twenty-five men who had stood with their backs to the altar (viii. 16) were the first to be slain.

*7. Defile the house]* By filling the Temple and its courts with the bodies of the slain. See Num. xix. 11.

<sup>a</sup> Num. 14. 5.  
<sup>b</sup> ch. 11. 13.

<sup>c</sup> 2 Kin. 21.  
<sup>d</sup> 10.  
ch. 8. 17.  
<sup>e</sup> ch. 8. 12.  
<sup>f</sup> Ps. 10. 11.  
Isai. 29. 15.  
<sup>g</sup> ch. 5. 11.  
<sup>h</sup> ch. 11. 21.

<sup>i</sup> ch. 1. 22.

<sup>j</sup> ch. 9. 2, 3.

<sup>k</sup> ch. 1. 13.

<sup>l</sup> See Rev.  
8. 5.

<sup>m</sup> See ver. 18.  
ch. 1. 28.

<sup>n</sup> 1 Kin. 8.  
10. 11.

ch. 43. 5.

<sup>o</sup> ch. 1. 24.

<sup>p</sup> Ps. 20. 3.

<sup>q</sup> ch. 1. 8.  
ver. 21.  
<sup>r</sup> ch. 1. 15.

<sup>s</sup> ch. 1. 16.

8 forth, and slew in the city. ¶ And it came to pass, while they were slaying them, and I was left, that I <sup>t</sup>fell upon my face, and cried, and said, 'Ah Lord God ! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem ?' 9 ¶ Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and <sup>u</sup>the land is <sup>v</sup>full of blood, and the city full of <sup>w</sup>perverseness : for they say, "The Lord hath forsaken the earth, and <sup>x</sup>the Lord seeth not. And as for me also, mine <sup>y</sup>eye shall not spare, neither will I have pity, but <sup>z</sup>I will recompense their way upon their head. And, behold, the man clothed with linen, which <sup>aa</sup>had the inkhorn by his side, <sup>ab</sup>reported the matter, saying, I have done as thou hast commanded me.

**CHAP. 10.** THEN I looked, and, behold, in the "firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of 2 a throne. <sup>b</sup>And he spake unto the man clothed with linen, and said, Go in between the wheels, <sup>c</sup>even under the cherub, and fill <sup>d</sup>thine hand with <sup>e</sup>coals of fire from between the cherubims, and 3 <sup>f</sup>scatter <sup>g</sup>them over the city. And he went in in my sight. Now the cherubims stood on the right side of the house, when the 4 man went in ; and the cloud filled the inner court. <sup>h</sup>Then the glory of the Lord <sup>i</sup>went up from the cherub, and stood over the threshold of the house ; and <sup>j</sup>the house was filled with the cloud, and the court was full of the brightness of the Lord's 5 glory. And the <sup>k</sup>sound of the cherubims' wings was heard even to the outer court, as <sup>l</sup>the voice of the Almighty God when 6 he speaketh. ¶ And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims ; then he went 7 in, and stood beside the wheels. And one cherub <sup>m</sup>stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen : who took it, and 8 went out. <sup>n</sup>And there appeared in the cherubims the form of a 9 man's hand under their wings. ¶ <sup>o</sup>And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub : and the appearance of 10 the wheels was as the colour of a <sup>p</sup>beryl stone. And as for their

<sup>aa</sup> Heb. filled with.

<sup>ab</sup> Or, wrestling of judgment.

<sup>ac</sup> Heb. returned the word.

<sup>ad</sup> Heb. the hollow of thine hand.

<sup>ae</sup> Heb. was lifted up.

<sup>af</sup> Heb. rent forth.

**8. left]** The prophet was left alone, all who had been around him were slain.

**X.** As in ch. i., the vision of the glory of the Lord, the particulars given identifying the two visions.

**2. he spake]** The person enthroned.

**the cherub]** The particular cherub who was to hand the coals to destroy (Ps. cxx. 4; Isai. x. 16; Rev. xv. 8).

**3. on the right side]** On the South (xlvi. 2).

The idolatries had been seen on the North side. On the South stood the *Che-  
rubim* ready to receive and bear away the glory of the Lord.

**4.** A repetition of ix. 3. Now the glory of the Lord had gone up from the cherub to the threshold of the house. Verses 4—

6 describe what had occurred before the man went in (r. 3).

**5. the Almighty God]** El Shaddai ; cp. Gen. xvii. 1 note.

**7. one cherub]** The *cherub* who stood next the wheel by the side of which the man stood. The representative of the priestly office now gives up his post of reconciliation, and becomes simply a minister of wrath ; another sign that God will turn from Jerusalem.

**8.** An explanation following upon the mention of the *hand*. It is characteristic of this chapter that the narrative is interrupted by explanatory comments. The narrative is contained in rr. 1—3, 6, 7, 13, 15 (first clause), 18, 19 ; the other verses contain the *interposed explanations*.

appearances, they four had one likeness, as if a wheel had been  
 11 in the midst of a wheel. "When they went, they went upon      " ch. 1. 17.  
 their four sides; they turned not as they went, but to the place  
 whither the head looked they followed it; they turned not as  
 12 they went. And their whole body, and their backs, and their  
 hands, and their wings, and "the wheels, were full of eyes round      " ch. 1. 18.  
 13 about, even the wheels that they four had. As for the wheels,  
 14 "it was cried unto them in my hearing, O wheel. "And every      " ch. 1. 6, 10.  
 one had four faces: the first face was the face of a cherub, and  
 the second face was the face of a man, and the third the face of  
 15 a lion, and the fourth the face of an eagle. And the cherubim  
 were lifted up. This is "the living creature that I saw by the      " ch. 1. 5.  
 16 river of Chebar. "And when the cherubim went, the wheels      " ch. 1. 19.  
 went by them: and when the cherubim lifted up their wings  
 to mount up from the earth, the same wheels also turned not  
 17 from beside them. "When they stood, these stood; and when      " ch. 1. 12,  
 they were lifted up, these lifted up themselves also: for the spirit      20, 21.  
 18 "of the living creature was in them. ¶ Then "the glory of the      " ver. 4.  
 LORD "departed from off the threshold of the house, and stood      " Hos. 9. 12.  
 19 over the cherubims. And "the cherubim lifted up their wings,      " ch. 11. 22.  
 and mounted up from the earth in my sight: when they went  
 out, the wheels also were beside them, and every one stood at  
 the door of the east gate of the LORD's house; and the glory of  
 20 the God of Israel was over them above. ¶ "This is the living      " ch. 1. 22.  
 " Heb. flesh.    " Or, they were called in my hearing, wheel, or, galgal.    " Or, of life.

**11. the head]** Either "the leading wheel which the others followed," or more probably, the head of a cherub (one for all), the description passing from the wheels to the Cherubim (v. 12).

**13.** According to the marginal rendering the present verse refers back to vv. 2 and 6, and tells us that the name *galgal*, a rolling thing (cp. Isai. xvii. 13), was given to the wheels in the seer's hearing. But taking v. 14 as a description, and reading v. 15 immediately after v. 13, the meaning is clear. In the hearing of the seer a voice calls upon the wheels, and, obedient to the call, the Cherubim are lifted up and the wheels roll on. The word *galgal* would be better rendered "chariot" instead of *wheel*; "chariot" representing very well the collection of *wheels*.

**14. the first face...]** The face of the first was the face of the cherub, and the face of the second was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. Of the four faces of each cherub, the seer names only one—the face looking in the direction in which that cherub leads the motion of the chariot. The face of the cherub which presented itself to the seer was that of an ox. When he looking northward first saw the chariot the *ox-face* was on the left side (i. 10). This would make the *ox-face* look eastward, and it is not unlikely that the man might approach the chariot from the south-eastern part of the inner court.

**16, 17** are a repetition of the general

description of the nature and connexion of the various parts of the vision, and this is the more appropriate as shewing why they were regarded as one living creature (v. 15). The attributes here assigned to them shew that they were pervaded by one will—the spirit of the living creature (others, as in margin, the spirit of life) was in them.

**19.** The Cherubim (or chariot) had stood first on the threshold of the Temple-door, and there received the glory of the Lord. They then lifted their wings, rose, and left the Temple by the East gate of the outer court at the entrance of which they now for a time stood. It was by the East gate of the outer court that the glory of the Lord returned to the new Temple (xliii. 4).

*and every one stood]* Or, *and they stood*. The Cherubim and wheels are viewed as one living creature.

**20.** In this departure of the glory of the Lord from the Temple, the seer recognizes for the first time the full meaning of the vision which he had seen on the banks of Chebar (ch. i.). What he had seen there did indeed imply that Jehovah had forsaken His house; but now this is made clear. The Glory has left the Holy of Holies, has appeared in the court, has been enthroned on the Living Four, and with them has departed from the Temple. It is now clear that these Four (in form similar to, yet differing from, the Cherubim of the Temple) are indeed the Cherubim, in the midst of whom the Lord dwelleth.

<sup>a</sup> ch. 1. 1.<sup>b</sup> ch. 1. 6.

ver. 14.

<sup>c</sup> ch. 1. 8.

ver. 8.

<sup>d</sup> ch. 1. 10.<sup>e</sup> ch. 1. 12.<sup>f</sup> ch. 3. 12.

&amp; 8. 3.

<sup>g</sup> ch. 10. 19.

' See ch. 8.

18.

<sup>d</sup> ch. 12. 22.

2 Pet. 3. 4.

' See Jer. 1.

13.

<sup>h</sup> ch. 2. 2.

&amp; 3. 24.

<sup>i</sup> ch. 7. 23.

&amp; 22. 3. 4.

<sup>j</sup> ch. 21. 3.

Mic. 3. 3.

' ver. 9.

<sup>k</sup> ch. 5. 8.<sup>l</sup> 2 Kin. 25.

18, 20, 21.

Jer. 39. 6.

<sup>m</sup> 1 Kin. 9.

65.

<sup>n</sup> Ps. 9. 16.

ch. 6. 7.

' See ver. 3.

creature that I saw under the God of Israel <sup>v</sup>by the river of Chebar; and I knew that they *were* the cherubims. <sup>w</sup>Every one had four faces apiece, and every one four wings; <sup>x</sup>and the 22 likeness of the hands of a man *was* under their wings. And <sup>y</sup>the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: <sup>z</sup>they went every one straight forward.

**CHAP. 11.** **MOREOVER** <sup>a</sup>the spirit lifted me up, and brought me unto <sup>b</sup>the east gate of the LORD's house, which looketh eastward: and behold <sup>c</sup>at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. Then said he unto me, Son of man, these *are* the men that devise mischief, and 3 give wicked counsel in this city. Which say, <sup>d</sup>*It is not near; let us build houses:* <sup>e</sup>this *city* *is* the caldron, and we *be* the 4 flesh. Therefore prophesy against them, prophesy, O son of man. 5 ¶ And <sup>f</sup>the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every* 6 *one of* them. <sup>g</sup>Ye have multiplied your slain in this city, and 7 ye have filled the streets thereof with the slain. Therefore thus saith the Lord God; <sup>h</sup>Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city* *is* the caldron: <sup>i</sup>but 8 I will bring you forth out of the midst of it. Ye have feared the sword; and I will bring a sword upon you, saith the Lord 9 God. And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and <sup>k</sup>will execute judgments 10 among you. <sup>l</sup>Ye shall fall by the sword; I will judge you in <sup>m</sup>the border of Israel; <sup>n</sup>and ye shall know that I *am* the LORD. 11 <sup>o</sup>This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; <sup>p</sup>but I will judge you in the border of

<sup>1</sup> Or, It is not for us to build houses near.

**XI. 1. the gate]** The gate of the Temple-court. The *gate* was the place of judgment.

*fire and twenty men]* Not the same men as in viii. 16. There they were representatives of the *priests*, here of the *princes*. The number is, no doubt, symbolical, made up, probably, of twenty-four men and the king. The number twenty-four points to the tribes of undivided Israel.

*Jaazaniah...Pelatiah]* We know nothing more of these men. The former name was probably common at that time (viii. 11). In these two names there is an allusion to the false hopes which they upheld. *Jaazaniah* (Jehovah listeneth) *son of Azur* (the Helper); *Pelatiah* (God rescueth) *son of Benaiah* (Jehovah buildeth). In the latter case death (v. 13) turned the allusion into bitter irony.

**3. It is not near]** In contradiction to vii. 2.

*let us build houses]* *To build houses* implies a sense of security. Jeremiah bade the exiles *build houses* in a foreign land because they would not soon quit it (Jer. xxix. 5; xxxv. 7). These false counsellors promised to their countrymen a sure and permanent

abode in the city which God had doomed to destruction. No need, they said, to go far for safety; you are perfectly safe at home. The Hebrew, however, is difficult: lit. it means, It is not *near to build houses*, which may be explained as spoken in mockery of such counsel as that of Jeremiah: matters have not gone so far as to necessitate *house-building* in a foreign land. The same idea is expressed by the image of the *caldron*: whatever devastation may rage around the city, we are safe within its walls, as flesh within a caldron is unburnt by the surrounding fire (cp. xxiv. 6).

7. All that shall remain in the city are the buried dead. Bloodshed and murder were at this time rife in Jerusalem, and these were among the chief crimes that were bringing down judgment upon the city. All the inhabitants that should yet survive were destined to be carried away into exile.

**10. in the border of Israel]** Hamath was the northern border of Israel (marg. ref.). At Riblah in Hamath the king of Babylon judged and condemned Zedekiah and the princes of Judah (Jer. lii. 9, 10).

12 Israel : and <sup>a</sup>ye shall know that I am the LORD : <sup>b</sup>for ye have not walked in my statutes, neither executed my judgments, but <sup>c</sup>have done after the manners of the heathen that <sup>d</sup>are round about you. ¶ And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then <sup>e</sup>fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD ! wilt thou make a full end of the remnant of Israel ? ¶ Again the word of the LORD came unto me, saying, Son of man, thy brethren, <sup>e</sup>even thy brethren, the men of thy kindred, and all the house of Israel wholly, <sup>f</sup>are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD : unto us is this land given in possession. Therefore say, Thus saith the Lord GOD ; Although I have cast them far off among the heathen, and although I have scattered them among the countries, <sup>g</sup>yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord GOD ; "I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and <sup>h</sup>they shall take away all the detestable things thereof and all the abominations thereof from thence. And <sup>i</sup>I will give them one heart, and I will put <sup>j</sup>a new spirit within you ; and I will take <sup>k</sup>the stony heart out of their flesh, and will give them an heart of flesh : <sup>l</sup>that they may walk in my statutes, and keep mine ordinances, and do them : <sup>m</sup>and they shall be my people, and I will be their God. But <sup>n</sup>as for them whose heart walketh after the heart of their detestable things and their abominations, <sup>o</sup>I will recompense their way upon their own heads, saith the Lord GOD. ¶ Then did the cherubims lift up their wings, and the wheels beside them ; and the glory of the God of Israel was over them above. And <sup>p</sup>the glory of the LORD went up from the midst of the city, and stood <sup>q</sup>upon the mountain <sup>r</sup>which is on the east side of the

<sup>p</sup> ver. 10.<sup>q</sup> Lev. 18. 3.

Dent. 12.

30, 31.

ch. 8. 10.

ver. 1.

Acts 5. 5.

ch. 9. 8.

<sup>t</sup> Ps. 90. 1.

&amp; 91. 9.

Isai. 8. 14.

Jer. 24. 5.

ch. 28. 25.

<sup>u</sup> ch. 37. 23.

v Jer. 32. 39.

ch. 36. 26.

See Zeph.

3. 9.

<sup>w</sup> Ps. 51. 10.

Jer. 31. 33.

ch. 18. 31.

Zech. 7. 12.

<sup>x</sup> Ps. 105. 45.

Jer. 24. 7.

ch. 36. 28.

<sup>y</sup> ch. 9. 10.

&amp; 22. 31.

<sup>z</sup> ch. 1. 19.<sup>aa</sup> ch. 8. 4.

See Zech.

14. 4.

<sup>bb</sup> ch. 43. 2.<sup>1</sup> Or, which have not walked.

13. The death of Pelatiah was communicated in this vision, which represented ideally the idolatry in which Pelatiah had actually been foremost.

15. thy kindred] The original word is derived from a root, suggesting the ideas of redeeming and avenging as connected with the bond of kindred. The word, therefore, conveys here a special reproach to the proud Jews, who have been so ready to cast off the claims of blood-relationship, and at the same time a hope of restoration to those who have been rudely thrown aside.

16. as a little sanctuary] Rather, I will be to them for a little while a sanctuary. The blessing was provisional, they were to look forward to a blessing more complete. For a little while they were to be satisfied with God's special Presence in a foreign land, but they were to look forward to a renewal of His Presence in the restored Temple of Jerusalem. Sanctuary means here strictly the Holy Place, the Tabernacle of the Most High : Jehovah will Himself be to the exiles in the place of the local sanctuary, in

which the Jews of Jerusalem so much prided themselves (cp. marg. reff.). Here is the germ from which is developed xl.—xlviii., the picture of the kingdom of God in its new form.

19-21. Cp. Rev. xxi. The identity of thought and language in Ezekiel, predicting the new kingdom of Israel, and in St John, foretelling the kingdom of heaven, forces upon us the conclusion that the prophecy of Ezekiel has an ultimate reference to that climax which St. John plainly indicates.

19. one heart] So long as the Israelites were distracted by the service of many gods, such unity was impossible ; but now, when they shall have taken away the abominations from the land, they shall be united in heart to serve the true God.

stony heart...heart of flesh] The heart unnaturally hardened, and the heart reawakened to feelings proper to man.

23. the mountain which is on the east side of the city] The Mount of Olives. The Rabbis commenting on this passage said

<sup>a</sup> ch. 8. 3. 24 city. ¶ Afterwards <sup>b</sup>the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the LORD had shewed me.

**CHAP. 12.** THE word of the LORD also came unto me, saying, 2 ¶ Son of man, thou dwellest in the midst of <sup>a</sup>a rebellious house, which <sup>b</sup>have eyes to see, and see not; they have ears to hear, 3 and hear not: <sup>c</sup>for they *are* a rebellious house. Therefore, thou son of man, prepare thee <sup>d</sup>stuff for removing, and remov<sup>e</sup> by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, 4 though they *be* a rebellious house. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, <sup>e</sup>as they that go forth into 5 captivity. <sup>f</sup>Dig thou through the wall in their sight, and carry 6 out thereby. In their sight shalt thou bear *it* upon thy shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: <sup>g</sup>for I have set thee *for* a 7 sign unto the house of Israel. ¶ And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I <sup>h</sup>dug through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon my 8 shoulder in their sight. ¶ And in the morning came the word of 9 the LORD unto me, saying, Son of man, hath not the house of Israel, <sup>i</sup>the rebellious house, said unto thee, 'What doest thou?' 10 Say thou unto them, Thus saith the Lord GOD; This <sup>j</sup>burden concerneth the prince in Jerusalem, and all the house of Israel 11 that *are* among them. Say, <sup>k</sup>I am your sign: like as I have done, so shall it be done unto them: <sup>l</sup>they shall remove *and* go 12 into captivity. And <sup>m</sup>the prince that *is* among them shall bear

<sup>e</sup> ch. 2. 5.  
<sup>f</sup> ch. 17. 12.  
<sup>g</sup> Mal. 1. 1.  
<sup>h</sup> ver. 6.  
<sup>i</sup> 2 Kin. 25.  
<sup>j</sup> 4, 5, 7.  
<sup>k</sup> Jer. 39. 4.

<sup>l</sup> Or, instruments.      <sup>m</sup> of captivity.      <sup>n</sup> Heb. digged for me.  
<sup>o</sup> Heb. as the going forth      <sup>p</sup> Heb. Dig for thee.      <sup>q</sup> Heb. by removing go into captivity.

the Shechinah retired to this Mount, and there for three years called in vain to the people with human voice that they should repent. On that mountain Christ stood, when He wept over the fair city so soon to be utterly destroyed. From that mountain he descended, amid loud Hosannas, to enter the city and Temple as a Judge.

XII. 2. Cp. Deut. i. 26; marg. ref.; Rom. x. 21. The repetition of such words from age to age, shows that the prophet's words are intended to reach beyond the generation in which he lived.

3. *stuff*] Raiment, vessels, and the like. The *removing* was to be of the kind that accompanied exile. The whole account of this transaction marks it as a real act. The prophet was to be a *sign* to his countrymen, and the *exiles* as well as those that remained in Judæa had need to be taught this lesson, for though themselves far away, they looked to Jerusalem as their home, and were scarcely less eager for its safety than the inhabitants themselves.

4. The particulars which Ezekiel here foretold actually occurred (cp. 2 K. xxv.

4; Jer. xxxix. 4); but at this time Zedekiah seemed to be prosperous, and the Jews at Jerusalem expected, it is clear, a long continuance of his prosperity (see xvii. 1 note).

The prophetic character of the passage is undoubtedly (the prophet is declared to be a *sign*, v. 6)—the genuineness of the Book and of the position of the passage in the Book, are beyond dispute; in the historical event we have an exact fulfilment. The only legitimate inference is that the prophet received his knowledge from above.

6. *thou shalt cover thy face*] A sign of mourning (see xxiv. 17); also of Zedekiah's blindness (r. 12).

7. In the evening the prophet was to return to the wall, break through it, and transport the goods from the inside to the outside of the city.

10. *burden*] A word used to indicate a prediction of woe to be borne by some individual or people (Isai. xiii. 1 note). Ezekiel, bearing his *stuff* on his shoulder was a sign of the weight of calamity coming upon king and people.

upon *his* shoulder in the twilight, and shall go forth : they shall dig through the wall to carry out thereby : he shall cover his face, that he see not the ground with *his* eyes. My <sup>1</sup> net also will I spread upon him, and he shall be taken in my snare : and "I will bring him to Babylon to the land of the Chaldeans ; yet shall he not see it, though he shall die there. And "I will scatter toward every wind all that *are* about him to help him, and all his bands ; and "I will draw out the sword after them. 15 "And they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries. 16 "But I will leave <sup>1</sup>a few men of them from the sword, from the famine, and from the pestilence ; that they may declare all their abominations among the heathen whither they come ; and they 17 shall know that I am the LORD. ¶ Moreover the word of the 18 LORD came to me, saying, ¶ Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness ; and say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel ; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may <sup>1</sup>be desolate from <sup>2</sup>all that is therein, <sup>3</sup>because of the violence of all them that 20 dwell therein. And the cities that are inhabited shall be laid waste, and the land shall be desolate ; and ye shall know 21 that I am the LORD. ¶ And the word of the LORD came unto 22 me, saying, ¶ Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, "The days are prolonged, and every 23 vision faileth ? Tell them therefore, Thus saith the Lord GOD ; I will make this proverb to cease, and they shall no more use it as a proverb in Israel ; but say unto them, "The days are at hand, 24 and the effect of every vision. For "thero shall be no more any <sup>2</sup>vain vision nor flattering divination within the house of Israel. 25 For I am the LORD : I will speak, and "the word that I shall speak shall come to pass ; it shall be no more prolonged : for in your days, O rebellious house, will I say the word, and will 26 perform it, saith the Lord GOD. ¶ Again the word of the LORD 27 came to me, saying, ¶ <sup>3</sup>Son of man, behold, *they* of the house of Israel say, The vision that he seeth *is* <sup>4</sup>for many days *to come*, 28 and he prophesieth of the times *that are* far off. <sup>4</sup>Therefore say unto them, Thus saith the Lord GOD ; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

<sup>1</sup> Heb. *men of number*.<sup>2</sup> Heb. *the fulness thereof*.

<sup>1</sup> Job 19. 6.  
<sup>2</sup> Lam. 1. 13.  
<sup>3</sup> " 2 Kin. 25. 7.  
<sup>4</sup> ch. 17. 16.  
<sup>5</sup> 2 Kin. 25.  
<sup>6</sup> 4. 5.  
<sup>7</sup> ch. 5. 10.  
<sup>8</sup> Ps. 9. 16.  
<sup>9</sup> ch. 6. 7, 14.  
<sup>10</sup> ch. 6. 8.

<sup>11</sup> ch. 4. 16.<sup>12</sup> Zech. 7. 14.<sup>13</sup> Ps. 107. 34.<sup>14</sup> ver. 27.  
<sup>15</sup> ch. 11. 3.

<sup>16</sup> Joel 2. 1.  
<sup>17</sup> Zeph. 1. 14.  
<sup>18</sup> ch. 13. 23.  
<sup>19</sup> Lam. 2. 14.  
<sup>20</sup> Isai. 55. 11.  
<sup>21</sup> Dan. 9. 12.  
<sup>22</sup> Luke 21. 33.

<sup>23</sup> ver. 22.<sup>24</sup> 2 Pet. 3. 4.<sup>25</sup> ver. 23. 25.

18. Cp. Jer. iii. 9 &amp;c.

16. *few*] Lit. as in margin ; so few, that they can easily be counted (Isai. x. 19). The few who should escape destruction should make known to all among whom they should dwell how great had been the wickedness of the people, how just their punishment.

18. Here the sign is the exhibition of such terror as the danger of a siege creates.

19. *the people of the land*] Chaldea. *of the inhabitants*] In respect to the inhabitants.

*desolate from all that is therein*] i. e. stripped of all its inhabitants and of all its wealth.

19, 20. At one and the same time, Jeremiah was prophesying in Jerusalem, and Ezekiel in Chaldea ; the prophecies of the former were sent to the exiles, and those of Ezekiel to the dwellers at Jerusalem, that the guiding hand of One God in different places might be made clear (Jerome).

21-28. As in ch. vii., the nearness of the judgment is foretold.

22. *The land of Israel* is put generally for the land where the children of Israel dwelt, whether at home, or in exile. There was prevalent a disregard for the true prophets, which is ever followed by a recognition of the false. First, the true prophet is re-

**CHAP. 13.** AND the word of the **Lord** came unto me, saying, 2 ¶ Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto <sup>a</sup> them that prophesy out of their own <sup>b</sup> hearts, Hear ye the word of the **Lord**; Thus saith the Lord God; Woe unto the foolish prophets, that <sup>c</sup> follow their own spirit, <sup>d</sup> and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye <sup>e</sup> have not gone up into the <sup>f</sup> gaps, neither <sup>g</sup> made up the hedge for the house of Israel to stand in the battle in the day of the **Lord**. <sup>h</sup> They have seen vanity and lying divination, saying, The **Lord** saith: and the **Lord** hath not sent them: and they have made *others* to hope 7 that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye 8 say, The **Lord** saith *it*; albeit I have not spoken? ¶ Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the **Lord** 9 God. And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the <sup>i</sup> assembly of my people, <sup>j</sup>neither shall they be written in the writing of the house of Israel, <sup>k</sup>neither shall they enter into the land of 10 Israel; <sup>l</sup>and ye shall know that I *am* the **Lord** God. ¶ Because, even because they have seduced my people, saying, <sup>m</sup>Peace; and *there was* no peace; and one built up <sup>n</sup>a wall, and, lo, 11 others <sup>o</sup>daubed it with untempered *morter*: say unto them which daub *it* with untempered *morter*, that it shall fall: <sup>p</sup>there shall be an overflowing shower; and ye, O great hailstones, 12 shall fall; and a stormy wind shall rend *it*. Lo, when the wall

<sup>f</sup> Ezra 2.  
59. 62.  
<sup>g</sup> Neh. 7. 5.  
Ps. 69. 28.  
<sup>h</sup> ch. 20. 38.  
<sup>i</sup> ch. 11. 10.  
12.  
<sup>j</sup> Jer. 6. 14.  
& 8. 11.  
<sup>k</sup> ch. 22. 28.  
<sup>l</sup> ch. 38. 22.

<sup>1</sup> Heb. *them that are prophets out of their own hearts.*

<sup>2</sup> Heb. *walk after.*  
<sup>3</sup> Or, *and things which they have not seen.*

<sup>4</sup> Or, *breachers.*

<sup>5</sup> Heb. *hedged the hedge.*  
<sup>6</sup> Or, *secret, or, council.*  
<sup>7</sup> Or, *a slight wall.*

jected because it is thought that his prophecies fail. Then men persuade themselves that if the prophecy be true it respects some distant time, and that the men of the present generation need not disturb themselves about it. Cp. Jer. i. 11; Amos vi. 3; Matt. xxiv. 43; 1 Thess. v. 2; 2 Pet. iii. 4. Against both these delusions Ezekiel is commissioned to protest, and so to lead the way to his condemnation of his countrymen for their blind reliance on false prophets.

XIII. The identity of phrases and ideas of this chapter with Jer. xxiii. leads to the conclusion that Ezekiel took up a well-known prophecy to enforce and apply it to his companions in exile. They probably had read Jeremiah's words as referring to others than themselves.

3. *that follow...nothing*] Better in marg. A true prophet (like Ezekiel) spoke the word of the **Lord**, and declared what he had seen in the risings of God. These pretenders are stigmatized in scorn "prophets out of their own hearts," "seers of what they have not seen."

4. *in the deserts*] Foxes find a home among ruins &c. (Lam. v. 18). So the prophets find their profit in the ruin of their country.

5. *for*] Or, before. In a time of siege when

there are *gaps* or *breaches* in the walls, it is the part of the leaders to go up to defend them, and to throw up works to stop the inroad of the enemy. Jehovah is now assailing His people as an enemy (cp. Isai. lxiii. 10; Job xvi. 11-13), and where are those who claim to be prophets, leaders of the people?

6. *and they have made others &c.*] Rather, "and they hope for the confirmation of their word." They come to believe their own lies.

9. *assembly*] Here "the congregation of the people." These false prophets were to be struck off from "the writing" or, the rolls, in which the names of all Israelites were registered (cp. Ps. lxxxvii. 6; Ex. xxxii. 32); and therefore when the restoration (xi. 17) shall take place, these men shall not have part in it.

10. *wall*] A partition wall; in r. 12, the word used is the usual word for the outer wall of a house or city. The fall of the partition wall would perhaps involve the fall of the whole house.

*untempered morter*] Or, *whited plaster*, employed to patch up a wall, so as to give it an appearance (without the reality) of strength and beauty. Cp. Matt. xxiii. 27. In the original there is a play upon a word rendered "folly" in Jer. xxiii. 13.

is fallen, shall it not be said unto you, Where *is* the daubing  
 13 wherewith ye have daubed *it*? Therefore thus saith the Lord  
 GOD; I will even rend *it* with a stormy wind in my fury; and  
 there shall be an overflowing shower in mine anger, and great  
 14 hailstones in *my* fury to consume *it*. So will I break down the  
 wall that ye have daubed with untempered *morter*, and bring it  
 down to the ground, so that the foundation thereof shall be dis-  
 covered, and it shall fall, and ye shall be consumed in the midst  
 15 thereof: "and ye shall know that I *am* the LORD. Thus will I  
 accomplish my wrath upon the wall, and upon them that have  
 daubed it with untempered *morter*, and will say unto you, The  
 16 wall *is no more*, neither they that daubed it; *to wit*, the prophets  
 of Israel which prophesy concerning Jerusalem, and which "see  
 visions of peace for her, and *there is* no peace, saith the Lord GOD.  
 17 ¶ Likewise, thou son of man, "set thy face against the daugh-  
 ters of thy people, <sup>p</sup>which prophesy out of their own heart; and  
 18 prophesy thou against them, and say, Thus saith the Lord GOD;  
 Woe to the *women* that sew pillows to all <sup>1</sup>armholes, and make  
 kerchiefs upon the head of every stature to hunt souls! Will  
 ye "hunt the souls of my people, and will ye save the souls alive  
 19 *that come unto you*? And will ye pollute me among my people  
 "for handfuls of barley and for pieces of bread, to slay the  
 souls that should not die, and to save the souls alive that should  
 not live, by your lying to my people that hear *your* lies?  
 20 ¶ Wherefore thus saith the Lord GOD; Behold, I *am* against  
 your pillows, wherewith ye there hunt the souls <sup>2</sup>to make *them*  
 fly, and I will tear them from your arms, and will let the souls  
 21 go, *even* the souls that ye hunt to make *them* fly. Your ker-  
 chiefs also will I tear, and deliver my people out of your hand,  
 and they shall be no more in your hand to be hunted; "and ye  
 22 shall know that I *am* the LORD. Because with lies ye have  
 made the heart of the righteous sad, whom I have not made

<sup>m</sup> ver. 9. 21.  
ch. 14. 8.

<sup>n</sup> Jer. 6. 14.  
& 28. 9.

<sup>o</sup> ch. 20. 40.  
& 21. 2.  
<sup>p</sup> ver. 2.

<sup>q</sup> 2 Pet. 2. 14.

<sup>r</sup> See Prov.  
28. 21.  
Mic. 3. 5.

<sup>1</sup> Or, *elbows*.

<sup>2</sup> Or, *into gardens*.

17-23. A rebuke to the false prophet-  
 eses, and a declaration that God will con-  
 found them, and deliver their victims from  
 their snares. Women were sometimes in-  
 spired by the true God, as were Miriam, De-  
 borah, Hannah, and Huldah; but an order  
 of prophetesses was unknown among the  
 people of God, and the existence of such a  
 class in the last days of the kings of Judah  
 was a fresh instance of declension into  
 heathen usages.

vv. 18-21] Render thus:—*Woe to the women that put charms on every finger-joint, that set veils upon heads of every height to ensnare souls. Will ye ensnare the souls of my people, and keep your own souls alive, and will ye profane my name among my people for handfuls of barley and pieces of bread, to slay the souls that should not die, and to keep alive the souls that should not live, by lying to my people who listen to a lie!* Wherefore thus saith the Lord GOD, Behold I will come upon your charms, where ye are ensnaring the souls like birds; and I will tear them from your arms and will let the souls go free, even

*the souls which ye are ensnaring like birds. Your veils also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be ensnared; and ye shall know that I am the Lord.*

Most ancient interpreters and many modern have understood the *pillows* (or charms) and *kerchiefs* (or veils), as appliances to which the sorcerers had resort in order to attract notice. The veil was a conspicuous ornament in the East,—women whatever their "stature" (or, height) putting them on—and it was worn by magicians in order to seem more mysterious and awful.

19. *pollute me]* Profane Me by your false words, which ye pretend to be from Me.

*handfuls of barley]* Such were the gifts with which men used to approach a seer (cp. 1 Sam. ix. 7, 8; 1 K. xiv. 3).

20. *to make them fly]* If the marginal reading *into gardens* be adopted, it must mean, Ye entice men to the gardens or groves, where magical arts are practised. That groves were used for this purpose and for idolatrous rites is notorious.

<sup>a</sup> Jer. 23. 14.<sup>b</sup> ch. 12. 24.

Mic. 3. 6.

<sup>c</sup> ch. 14. 8.

&amp; 15. 7.

<sup>a</sup> ch. 20. 1.<sup>b</sup> ch. 7. 19.

ver. 4. 7.

<sup>c</sup> 2 Kin. 3. 13.<sup>d</sup> Lev. 17. 10.

Jer. 41. 11.

<sup>e</sup> Num. 28. 10.

Deut. 24. 37.

<sup>f</sup> ch. 6. 7.<sup>g</sup> Job 12. 16.

Jer. 4. 10.

2 Thess. 2. 11.

sad ; and strengthened the hands of the wicked, that he should not return from his wicked way, <sup>12</sup> by promising him life : 23 therefore "ye shall see no more vanity, nor divine divinations : for I will deliver my people out of your hand : <sup>2</sup> and yo shall know that I am the LORD.

**CHAP. 14.** THEN <sup>a</sup> came certain of the elders of Israel unto me, and 2 sat before me. And the word of the LORD came unto me, saying, Son of man, these men have set up their idols in their heart, and put <sup>b</sup>the stumblingblock of their iniquity before 4 their face : <sup>c</sup>should I be enquired of at all by them ? Therefore speak unto them, and say unto them, Thus saith the Lord GOD ; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet ; I the LORD will answer him 5 that cometh according to the multitude of his idols ; that I may take the house of Israel in their own heart, because they are all 6 estranged from me through their idols. Therefore say unto the house of Israel, Thus saith the Lord GOD ; Repent, and turn <sup>d</sup>yourselves from your idols ; and turn away your faces from all 7 your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me ; I the LORD will 8 answer him by myself : and <sup>e</sup>I will set my face against that man, and will make him a <sup>f</sup>sign and a proverb, and I will cut him off from the midst of my people ; <sup>g</sup>and ye shall know that 9 I am the LORD. ¶ And if the prophet be deceived when he hath spoken a thing, I the LORD <sup>h</sup>have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from 10 the midst of my people Israel. And they shall bear the punishment of their iniquity : the punishment of the prophet shall be

<sup>1</sup> Or, that I should save his life.<sup>2</sup> Heb. by quickening him.<sup>3</sup> Or, others.

**XIV. 1-11.** This prophecy is a reproof of those who consult the false prophets. Some of the chief exiles come to Ezekiel as to one who has authority ; but he, endowed with the genuine prophetic spirit, sees deep into their hearts, and finds the idols of self-will and unsubmitiveness set up therein. The prophet warns them that God will not be inquired of in such a spirit as this.

**1. elders of Israel]** Some of the fellow-exiles of Ezekiel, among whom he ministered.

**4. Omit that cometh.**

**according to the multitude of his idols]** i.e. I will give him an answer as delusive as the idols which he serves. Cp. Micaiah's answer to Ahab (1 K. xxii. 15).

**5. that I may take &c.]** i.e. that I may take them, as in a snare, deceived by their own heart.

**7. the stranger]** They who sojourned among Israel, though they were not of Israel, were bound to abstain from idol-worship (Lev. xvii. 10, xx. 2).

**by myself]** Or, as in v. 4, according to Myself. He who comes to inquire with a

heart full of idolatry shall have his answer, (1) according to the multitude of his idols—in delusion, (2) according to the holiness of God—in punishment. The inquiry was hypocritical and unreal—but God will answer not by the mouth, but by the hand, not by word but by deed, not by speech but by a scourge.

**8. will make him]** Or, I will make him amazed (xxxii. 10) ; or, astonished, so as to be a sign and a proverb.

**9. I the LORD have deceived that prophet]** A deep truth lies beneath these words, viz., that evil as well as good is under God's direction. He turns it as He will, employing it to test the sincerity of men, and thus making it ultimately contribute to the purification of His people, to the confirmation of the righteous, to the increase of their glory and felicity. The case of the false prophets who deceived Ahab (1 K. xxii.) is a striking representation of this principle. The Lord sends forth an evil spirit to persuade Ahab to his ruin. Towards the close of the kingdom of Judah falso

11 even as the punishment of him that seeketh *unto him*; that the house of Israel may <sup>1</sup>go no more astray from me, neither be polluted any more with all their transgressions; <sup>2</sup>but that they may be my people, and I may be their God, saith the Lord God.

<sup>1</sup> 2 Pet. 2. 15.  
<sup>2</sup> ch. 11. 20.

12, 13 The word of the Lord came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the <sup>1</sup>staff of the bread thereof, and will send famine upon it, and 14 will cut off man and beast from it: <sup>2</sup>though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their 15 own souls <sup>3</sup>by their righteousness, saith the Lord God. ¶ If I cause <sup>4</sup>noisome beasts to pass through the land, and they <sup>5</sup>spoil it, so that it be desolate, that no man may pass through because 16 of the beasts: <sup>6</sup>though these three men *were* <sup>7</sup>in it, *as* I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be 17 desolate. ¶ Or if <sup>8</sup>I bring a sword upon that land, and say, Sword, go through the land; so that I <sup>9</sup>cut off man and beast 18 from it: <sup>10</sup>though these three men *were* in it, *as* I live, saith the Lord God, they shall deliver neither sons nor daughters, but 19 they only shall be delivered themselves. ¶ Or if I send <sup>11</sup>a pestilence into that land, and <sup>12</sup>pour out my fury upon it in blood, 20 to cut off from it man and beast: <sup>13</sup>though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls 21 by their righteousness. ¶ For thus saith the Lord God; <sup>14</sup>How much more when <sup>15</sup>I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and 22 the pestilence, to cut off from it man and beast? Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and

<sup>4</sup> Lev. 26. 23.  
ch. 4. 16.  
<sup>5</sup> Jer. 15. 1.  
See Jer. 7. 16.  
<sup>6</sup> Prov. 11. 4.  
<sup>7</sup> Lev. 26. 22.  
ch. 5. 17.

<sup>8</sup> ver. 14. 18.

<sup>9</sup> Lev. 26. 25.  
ch. 5. 12.  
<sup>10</sup> ch. 25. 13.  
Zeph. 1. 3.  
<sup>11</sup> ver. 14.

<sup>12</sup> 2 Sam. 24.  
15.  
ch. 38. 22.  
<sup>13</sup> ch. 7. 8.  
<sup>14</sup> ver. 14.

<sup>15</sup> ch. 5. 17.  
& 33. 27.

<sup>16</sup> ch. 6. 8.

<sup>1</sup> Or, bereave.

<sup>2</sup> Heb. in the midst of it.

<sup>3</sup> Or, Also when.

prophets were especially rife. The thoughts of men's hearts were revealed, the good separated from the bad, and the remnant of the people purged from the sins by which of late years the whole nation had been defiled.

11. "God," it has been said, "punishes sins by means of sins," but the end is the re-establishment of righteousness.

12-22. Jer. xiv. xv. is a remarkable parallel to this prophecy. Here, as elsewhere, Ezekiel is commissioned to deliver to the exiles the same message which Jeremiah conveys to the inhabitants of Judea. The answer discovers the nature of the questions which had been expressed or implied. (1) Can God cast out a people who are holy unto Himself? (2) Is it just to punish them with utter desolation? The prophet answers (1) That when a people is so corrupt as to call down national judgment, individual piety shall save none but the individuals themselves. (2) The corrupt condition of the people shall be made so manifest, that none will question the

justice of God in dealing thus severely with them.

12. Or, *When a land*—the case is first put in a general form, and then is brought with increased force home to Jerusalem—*sinneth against me by trespassing grievously, and I stretch out mine hand upon it, and break the staff of bread thereof, and send famine upon it and cut off man and beast:—though these three men &c.*

14. *Noah, Daniel, and Job*] Three striking instances of men who, for their integrity, were delivered from the ruin which fell upon others. Some have thought it strange that Daniel, a contemporary, and still young, should have been classed with the two ancient worthies. But the account of him (Dan. ii.) shews, that by this time Daniel was a very remarkable man (cp. xxviii. 3), and the introduction of the name of a contemporary gives force and life to the illustration. There is in the order in which the names occur a kind of climax. Noah did not rescue the guilty world, but did carry forth with him his wife, sons, and

\* ch. 20. 43. "ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem,  
 23 even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done "without cause all that I have done in it, saith the Lord God.

Jer. 22. 8.

<sup>a</sup> John 15. 6.

<sup>b</sup> Lev. 17. 10.  
 ch. 14. 8.  
<sup>c</sup> Isai. 24. 18.  
<sup>d</sup> ch. 6. 7.

**CHAP. 15.** AND the word of the **LORD** came unto me, saying, Son of man. What is the vine tree more than any tree, or *than* a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang 4 any vessel thereon? Behold, "it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is 5 burned. "Is it meet for *any* work? Behold, when it was whole, it was <sup>2</sup>meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is 6 burned? ¶ Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire 7 for fuel, so will I give the inhabitants of Jerusalem. And <sup>b</sup>I will set my face against them; "they shall go out from one fire, and another fire shall devour them; "and ye shall know that I 8 am the **LORD**, when I set my face against them. And I will make the land desolate, because they have <sup>c</sup>committed a trespass, saith the Lord God.

**CHAP. 16.** AGAIN the word of the **LORD** came unto me, saying, 2 Son of man, <sup>a</sup>cause Jerusalem to know her abominations, and

<sup>a</sup> ch. 20. 4.

<sup>1</sup> Heb. *Will it prosper?*

<sup>2</sup> Heb. *made fit.*

<sup>3</sup> Heb. *trespassed a trespass.*

sons' wives. Daniel raised only a few, but he did raise three of his countrymen with him to honour. To Job was spared neither son nor daughter.

22, 23, *ye shall be comforted &c.*] By a truer estimate of the dispensations of the Almighty. This visitation will be recognized as inevitable and just.

XV. 2. *the vine...*] The image is grounded on a well-known figure (Pa. lxxx. 8; Isai. v.). The comparison is not between the *vine* and other *trees*, but between the *wood* of the *vine* and the *wood* of other *trees*.

4. *Behold, it is cast into the fire!*] The wood is in itself useless for any purpose; but what if it have been cast into the fire, and half burnt, what of it then?

7. *they shall go out &c.*] Rather, they have gone forth from the fire, and the fire shall devour them. The condition of the people is here depicted. The people of Israel—as a whole and as separate kingdoms—had become worthless. The branch torn from the living stem had truly been cast into the fire, which had devoured both ends of it; what remained was a brand plucked from the burning. Those who had escaped the general calamity were reserved for a like fate. Cp. John xv. 6.

XVI. Idolatry is frequently represented by the prophets under the figure of a wife's unfaithfulness to her husband. This image

is here so portrayed, as to exhibit the aggravation of Israel's guilt by reason of her origin and early history. The original abode of the progenitors of the race was the land of Canaan, defiled with idolatry and moral corruption. Israel itself was like a child born in a polluted land, abandoned from its birth, left by its parents in the most utter neglect to the chance regard of any passer-by. Such was the state of the people in Egypt (vv. 3-5). On such a child the Lord looked with pity, tended, and adopted it. Under His care it grew up to be comely and beautiful, and the Lord joined it to Himself in that close union, which is figured by the bonds of wedlock. The covenants made under Moses and Joshua represent this alliance (vv. 6-8). In the reigns of David and Solomon, Israel shone with all the glory of temporal prosperity (vv. 9-14). The remainder of the history of the people when divided is, in the prophet's eye, a succession of defection and degradation marked by the erection of high places (vv. 16-20); by unholy alliances with foreign nations (vv. 26-33). Such sins were soon to meet their due punishment. As an unfaithful wife was brought before the people, convicted, and stoned, so should the Lord make His people a gazing-stock to all the nations round about, deprive them of all their possessions and of their city, and

3 say, Thus saith the Lord God unto Jerusalem : Thy <sup>1</sup>birth <sup>b</sup> and <sup>a</sup> ch. 21. 30.  
 thy nativity <sup>c</sup> is of the land of Canaan ; <sup>c</sup> thy father <sup>was</sup> an <sup>e</sup> ver. 45.  
 4 Amorite, and thy mother an Hittite. And <sup>d</sup> as for thy nativity,  
<sup>d</sup> in the day thou wast born thy navel was not cut, neither wast <sup>d</sup> Hos. 2. 3.  
 thou washed in water <sup>e</sup> to supple thee ; thou wast not salted at  
 5 all, nor swaddled at all. None eye pitied thee, to do any of  
 these unto thee, to have compassion upon thee ; but thou wast  
 cast out in the open field, to the loathing of thy person, in the  
 6 day that thou wast born. ¶ And when I passed by thee, and  
 saw thee <sup>f</sup> polluted in thine own blood, I said unto thee when thou  
 7 wast in thy blood, Live : yea, I said unto thee when thou  
<sup>Ex. 1. 7.</sup>  
 8 wast in thy blood, Live. <sup>g</sup> I have <sup>h</sup> caused thee to multiply as <sup>i</sup> Ruth 3. 9.  
 the bud of the field, and thou hast increased and waxen great,  
 and thou art come to <sup>j</sup> excellent ornaments : thy breasts are  
 fashioned, and thine hair is grown, whereas thou <sup>k</sup> wast naked  
 9 and bare. Now when I passed by thee, and looked upon thee,  
 behold, thy time <sup>l</sup> was the time of love ; <sup>m</sup> and I spread my skirt  
 over thee, and covered thy nakedness : yea, I sware unto thee,  
 and entered into a covenant with thee, saith the Lord GOD, and  
 10 thou <sup>n</sup> wast mine. Then washed I thee with water ; yea, I  
 thoroughly washed away thy <sup>o</sup> blood from thee, and I anointed  
 thee with oil. I clothed thee also with broidered work, and shod  
 11 thee with badgers' skin, and I girded thee about with fine linen,  
 and I covered thee with silk. I decked thee also with ornaments,  
 and I <sup>p</sup> put bracelets upon thy hands, <sup>q</sup> and a chain on thy neck.  
 12 And I put a jewel on thy <sup>r</sup> forehead, and earrings in thine ears,  
 13 and a beautiful crown upon thine head. Thus wast thou decked  
 with gold and silver ; and thy raiment <sup>s</sup> was of fine linen, and

<sup>n</sup> Ex. 19. 5.<sup>o</sup> Jer. 2. 2.<sup>t</sup> Gen. 24.<sup>22. 47.</sup><sup>u</sup> Prov. 1. 9.<sup>1</sup> Heb. cutting out, or, habi-  
tation.<sup>3</sup> Or, trodden under foot.

ments.

<sup>2</sup> Or, when I looked upon  
thee.<sup>4</sup> Heb. made thee a million.<sup>6</sup> Heb. bloods.<sup>5</sup> Heb. ornament of ornua-<sup>7</sup> Heb. nose : See Isai. 3. 21.

cast them forth as exiles to be spoiled and destroyed in a foreign land (rr. 35-43).

<sup>3</sup> [birth] See marg. ; the word represents origin under the figure of cutting out stone from a quarry (cp. Isai. li. 1).

<sup>an Amorite]</sup> the Amorite, a term denoting the whole people. The Amorites, being a principal branch of the Canaanites, are often taken to represent the whole stock (Gen. xv. 16 ; 2 K. xxi. 11).

<sup>an Hittite]</sup> Cp. Gen. xxvi. 34. The main idea is that the Israelites by their doings proved themselves to be very children of the idolatrous nations who once occupied the land of Canaan. Cp. Deut. xx. 17.

<sup>4</sup> to supple thee] i.e. to cleanse thee.

<sup>5</sup> to the lothing of thy person] Or, "so abhorred was thy person."

<sup>6</sup> Or, Then I passed by thee...and I said. <sup>polluted]</sup> wallowing, "treading upon one's self."

<sup>in thy blood]</sup> may be connected either with I said or with Lice. In the latter case, the state of blood and defilement is made the very cause of life, because it called forth the pity of Him Who gave life. As in the Mosaic Law blood was especially defiling, so was it also the special instrument of purification.

<sup>7</sup> I caused thee to multiply as the bud

of the field, and thou didst increase and wax great, and then didst come to excellent beauty ; thy breasts were fashioned and thine hair was grown, yet wast thou naked and bare. The prophet has arrived at the time at which the child grew up to maturity. God preserved the life of the infant which must without His help have died (r. 6) ; and the child grew up to womanhood, but was still desolate and unprotected. This represents the sojourn in Egypt, during which the people increased, but were not bound, as a nation, to God by a covenant.

<sup>excellent ornaments]</sup> Lit. as in marg. Some render, "ornament of cheeks," i.e. beauty of face.

<sup>8. Now when &c.]</sup> Or, Then I passed by thee...and behold. The espousal of the damsel represents God's entering into Covenant with the people in the wilderness at Mt. Sinai (Ex. xxxiv. 27).

<sup>9.</sup> The usual purifications for marriage.

<sup>10. badgers' skin]</sup> Probably the skin of the dolphin or dugong (Ex. xxv. 5 note).

<sup>silk]</sup> For a robe, a turban, or (as gauze) for a transparent veil ; the derivation of the word in the original is much disputed.

<sup>12. a jewel on thy forehead]</sup> Lit. "a nose-ring on thy nostril" (Gen. xxiv. 22 note).

\* Deut. 32.  
13. 14.  
† Ps. 49. 2.  
\*\* Lam. 2.15.

\* See Deut.  
32. 15.  
Jer. 7. 4.  
Mic. 3. 11.  
Isai. 1. 21.  
ch. 23. 3. 8.  
Ho. 1. 2.  
r. Hos. 2. 8.

\* Hos. 2. 8.  
† 2 Kin. 16.3.  
Ps. 100. 37.  
Isai. 57. 6.  
Jer. 7. 31.  
ch. 20. 28.

\* Jer. 2. 2.  
Hos. 11. 1.  
† ver. 4, 5, 6.  
\*\* ver. 31.

silk, and broidered work ; <sup>1</sup> thou didst eat fine flour, and honey, and oil : and thou wast exceeding <sup>2</sup>beautiful, and thou didst prosper into a kingdom. And <sup>3</sup>thy renown went forth among the heathen for thy beauty : for it *was* perfect through my comeliness, which I had put upon thee, saith the Lord GOD. <sup>4</sup>¶ But thou didst trust in thine own beauty, <sup>5</sup>and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by ; his it was. <sup>6</sup>And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon : *the like things* shall not come, neither shall it be *so*. Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images <sup>7</sup>of men, and didst commit whoredom with them, and tookest thy broidered garments, and coveredst them : and thou hast set mine oil and mine incense before them. <sup>8</sup>My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for <sup>9</sup>a sweet savour : and *thus* it was, saith the Lord GOD. <sup>10</sup>Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them <sup>11</sup>to be devoured. *Is this* of thy whoredoms a small matter, that thou hast slain my children, and delivered them to cause them to pass through *the fire* for them ? And in all thine abominations and thy whoredoms thou hast not remembered the days of thy <sup>12</sup>youth, <sup>13</sup>when thou wast naked and bare, and wast polluted in thy blood. <sup>14</sup>¶ And it came to pass after all thy wickedness, (woe, woe unto thee ! saith the Lord GOD;) *that* thou hast also built unto thee

<sup>1</sup> Heb. of a male.<sup>2</sup> Heb. a mourn of rest.<sup>3</sup> Heb. to devour.

13. *fine flour, and honey, and oil*] These were the choicest kinds of food bearing about shrines. Cp. Amos v. 26; Acts vii. 43.

*into a kingdom*] This part of the description refers to the reigns of David and Solomon, when the kingdom of Israel (still undivided) attained its highest pitch of grandeur.

14. *perfect...my comeliness*] The comeliness was not natural, but the gift of God.

15. The prophet now describes the idolatries of the time of the Kings. The earlier offences in the time of the Judges are not noticed, that being an unsettled time. The conduct of the people after they had *prospered into a kingdom* is to be described.

*because of thy renown*] The marriages of Solomon with heathen wives, and his consequent idolatries, are a clear instance of such misuse of glory.

16. Cp. 2 K. xxiii. 7. Such decoration of idol-temples in the Holy Land shewed how the ungrateful people were devoting the wealth and energies which Jehovah had given them to the service of those false gods, in whose worship He was especially dishonoured.

*the like things shall not come &c.*] The abominations reached the very utmost —nothing would hereafter be so bad as these had been.

17. Possibly an allusion to the custom of

18. *mine oil and mine incense*] The oil was the produce of the land, the *incense* received in exchange for such produce. Both were the gifts of Jehovah and belonged to Him ; yet the oil (Ex. xxv. 6, xxix. 40) and the incense (Ex. xxx. 34), prepared for the service of God, were used in idol-worship. In nature worship the worshippers were specially lavish in vegetable products like incense.

18, 19. Allusion is here made to some rite like the Roman *Lectisternia*, in which public tables were set forth for feasts in honour of idols.

20, 21. *borne unto me*] ME is emphatic. The children of JEHOVAH have been devoted to Moloch. The rites of Moloch were twofold : (1) The actual sacrifice of men and children as expiatory sacrifices to false gods. (2) The passing of them through the fire by way of purification and dedication. Probably the first is alluded to in v. 20 ; the two rites together in v. 21.

22, 23. *after all &c.*] Besides these things, there was the introduction of other idolatrous rites from the nations with whom Israel had intercourse.

24. *that thou didst build unto thee an eminent place, and didst make thee an high place*

an <sup>1</sup>eminent place, and <sup>2</sup>hast made thee an high place in every <sup>3</sup>street. Thou hast built thy high place <sup>4</sup>at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms. Thou hast also committed fornication with <sup>5</sup>the Egyptians thy neighbours, great of flesh ; and hast increased thy <sup>6</sup>whoredoms, to provoke me to anger. Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary <sup>7</sup>food, and delivered thee unto the will of them that hate thee, <sup>8</sup>the <sup>9</sup>daughters of the Philistines, which are ashamed <sup>10</sup>of thy lewd way. <sup>11</sup>Thou hast played the whore also with the Assyrians, because thou wast unsatisfiable ; yea, thou hast played the harlot with them, and yet couldst not be satisfied. <sup>12</sup>Thou hast moreover multiplied thy fornication in the land of Canaan <sup>13</sup>unto Chaldea ; and yet thou wast not satisfied here-<sup>14</sup>with. ¶ How weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious whorish woman ; <sup>15</sup>in that <sup>16</sup>thou buildest thine eminent place in the head of every way, and makest thine high place in every street ; <sup>17</sup>and hast not been as an harlot, in that thou scornest hire ; <sup>18</sup>but <sup>19</sup>as a wife that committeth adultery, <sup>20</sup>which taketh strangers instead of her husband ! They give gifts to all whores : but <sup>21</sup>thou givest thy gifts to all thy lovers, and <sup>22</sup>hirest them, that they may come unto thee on every side for thy whoredom. <sup>23</sup>And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms : and in that thou givest a reward, and no reward is given unto <sup>24</sup>thee, therefore thou art contrary. ¶ Wherfore, O harlot, hear <sup>25</sup>the word of the LORD : Thus saith the Lord God ; Because thy

<sup>1</sup> Ps. 57. 5.  
<sup>2</sup> Jer. 2. 20.  
<sup>3</sup> Prov. 9. 14.

<sup>4</sup> ch. 8. 10.  
<sup>5</sup> & 20. 7. 8.

<sup>6</sup> 2 Chr. 23.  
<sup>7</sup> 18. 19.  
<sup>8</sup> 2 Chr. 29.  
<sup>9</sup> 23.  
<sup>10</sup> Jer. 2. 18.  
<sup>11</sup> ch. 23. 12.

<sup>12</sup> ch. 23. 14.

<sup>13</sup> ver. 21. 39.

<sup>14</sup> Isa. 30. 6.  
<sup>15</sup> Hos. 8. 9.

<sup>1</sup> Or, brothel house. <sup>2</sup> Or, cities. <sup>3</sup> Or, In thy daughters is thine, &c. <sup>4</sup> Heb. briest.

in every street—after that thou didst build thy high place at the head of every way and didst make...it came to pass, that thou didst also commit fornication &c.

*an eminent place]* Lit., “an arched building.” Such places were used as brothels, and so the word is used metaphorically for a place of idol-worship.

26. Egyptian idolatry, a worship of the powers of nature, was eminently sensual. The idolatry here spoken of is not so much that which Israel brought with them from Egypt, as the idolatry introduced in the time of Solomon and Rehoboam.

27. *have diminished thine ordinary food*] As a husband lessens the things which minister to the luxury of an unfaithful wife, so did the Lord cut Israel short in consequence of her unfaithfulness.

*daughters]* The small cities. The Philistines have left a permanent record of their supremacy in the name of the Holy Land—Palestine. It was a peculiar shame to be subjected to so small a power as that of Philistia (see Isa. xiv. 29) ; but the very Philistines were ashamed of Judah’s unfaithfulness, and were themselves truer to their false gods than Judah was to Jehovah.

28. Cp. marg. reff. Idolatry, spiritual adultery, invariably accompanied these un-

holy alliances, and brought with it disaster and ruin.

29. *in the land &c.]* Probably used in the restricted sense of the low lands on the coast of the western sea ; occupied by Phoenician colonies. The children of Israel were brought into contact at first with heathens residing within their own borders. Then they extended their intercourse to foreign nations, trading and forming alliances with Chaldea, and in so doing were attracted by the idolatries of those with whom they carried on commerce. Some render, “with the merchants’ land, even with Chaldea.” Cp. xvii. 4.

31. Rather, didst build—didst make—wast not—scornest. In the marginal rendering, *thy daughters* must mean *thy smaller cities or villages*.

33. The picture is heightened by the contrast between one who as a prostitute receives hire for her shame, and one who as a wife is so utterly abandoned as to bestow her husband’s goods to purchase her own dishonour. Cp. 2 K. xvi. 8.

35–43. Judah is now represented as undergoing the punishment adjudged to an adulteress and murderer. Only in her utter destruction shall the wrath of the Lord, the jealous God, cease.

filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by <sup>the</sup> blood of thy children, which thou

<sup>ver. 20.</sup> 37 didst give unto them; behold, therefore <sup>I</sup> will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee, <sup>as</sup> *women* that break wedlock and <sup>shed</sup> blood are judged; and I will give thee blood in fury

<sup>Deut. 22. 22.</sup> 38 and jealousy. And I will also give thee into their hand, and they shall throw down <sup>thine</sup> eminent place, and shall break down thy high places: <sup>they</sup> shall strip thee also of thy clothes, and shall take <sup>thy</sup> fair jewels, and leave thee naked and

<sup>ver. 24, 31.</sup> 39 bare. <sup>They</sup> shall also bring up a company against thee, <sup>and</sup> they shall stone thee with stones, and thrust thee through

<sup>ch. 23. 26.</sup> 40 with their swords. And they shall <sup>burn</sup> thine houses with fire, and <sup>execute</sup> judgments upon thee in the sight of many women: and I will cause thee to <sup>cease</sup> from playing the harlot,

<sup>ch. 23. 46.</sup> 41 and thou also shalt give no hire any more. So <sup>I</sup> will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

<sup>John 8. 5.</sup> 42 ¶ Because <sup>thou</sup> hast not remembered the days of thy youth, but hast fretted me in all these *things*; behold, therefore <sup>I</sup> also will recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lewdness above all

<sup>Deut. 13. 16.</sup> 43 thine abominations. Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, so

<sup>2 Kin. 25. 9.</sup> 44 *is* her daughter. Thou *art* thy mother's daughter, that loatheth her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: "your

<sup>Jer. 39. 8.</sup> 45 mother *was* an Hittite, and your father an Amorite. And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and <sup>as</sup> *thy* younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations: but, <sup>as</sup>

<sup>ch. 9. 10.</sup>

<sup>& 11. 21.</sup>

<sup>& 22. 31.</sup>

<sup>ver. 3.</sup>

<sup>Deut. 32. 32.</sup>

<sup>Isai. 1. 10.</sup>

<sup>1</sup> Heb. *with judgments of.*<sup>2</sup> Heb. *instruments of thine*<sup>3</sup> *ornament.*<sup>4</sup> Heb. *lesser than thou.*<sup>4</sup> Or, *that was loathed as a small thing.*

**36. filthiness]** Or, brass, i.e. money, is lavished. The Hebrews generally speak of money as *gold* (Isai. xlvi. 6), but brass coins were not unknown in the time of the Maccabees. Cp. Matt. x. 9; Mark xii. 41. Ezekiel may here have put *brass* for *gold* contemptuously. Cp. Isai. i. 22-25, xlvi. 10.

**38. I will give thee blood in fury]** Rather, "I will make thee a bloody sacrifice to fury and jealousy." By the Law of Moses, death was the penalty for murder (Ex. xxi. 12), and for adultery (Lev. xx. 10; e.g. by stoning, r. 40). The circumstances of the siege of Jerusalem corresponded with the punishment of the adulteress; the company gathered round her were the surrounding armies, the fury of the jealous husband was the fury of the attacking army, the stripping off her ornaments the rapine of the siege, the stoning the battering-

rams, the bloody death the slaughter in the battle.

**42. So...rest]** Or, "My fury shall not rest till thou art utterly ruined."

**43. thou shalt not...abominations]** Others render, "I will not do wickedly because of all thine &c." i.e. by allowing Jerusalem to remain unpunished.

**44.** The Jews prided themselves on being under the especial protection of Jehovah. In the downfall of their neighbours, they found only additional grounds for confidence in their own security. Ezekiel now in severe rebuke places them on an equality with Sodom and Samaria. Alike have been their sins, except that Judah has had the preeminence in guilt. Alike shall be their punishment.

**46.** The Temple looked to the East. Samaria was on its left, and Sodom on its right hand.

if that were a very little thing, <sup>r</sup>thou wast corrupted more than they in all thy ways. As I live, saith the Lord GOD, <sup>s</sup>Sodom thy sister hath not done, she nor her daughters, as <sup>t</sup>thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, <sup>u</sup>fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and <sup>v</sup>committed abomination before me: therefore <sup>w</sup>I took them away as I saw good. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and <sup>x</sup>hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. ¶ <sup>y</sup>When I shall bring again their captivity, <sup>z</sup>the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, <sup>aa</sup>in that thou art <sup>bb</sup>a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not <sup>cc</sup>mentioned by thy mouth in the day of thy <sup>dd</sup>pride, before thy wickedness was discovered, us at the time of <sup>ee</sup>thy reproach of the daughters of <sup>ff</sup>Syria, and all that are round about her, <sup>gg</sup>the daughters of the Philistines, which <sup>hh</sup>despise thee round about. <sup>ii</sup>Thou hast <sup>jj</sup>borne thy lewdness and thine abominations, saith the LORD. For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast <sup>kk</sup>despised <sup>ll</sup>the oath in breaking the covenant. Nevertheless I will <sup>mm</sup>remember my covenant with thee in the days of thy youth, and I will establish unto thee <sup>nn</sup>an everlasting covenant. Then <sup>oo</sup>thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for <sup>pp</sup>daughters, <sup>qq</sup>but not by thy covenant. <sup>rr</sup>And I will establish my covenant with thee; and

<sup>v</sup> 2 Kin. 21.9.  
<sup>ch. 6. 8, 7.</sup>

<sup>s</sup> Matt. 10.15.

<sup>t</sup> Gen. 13.10.

<sup>u</sup> Gen. 13.13.

<sup>v</sup> Gen. 10.24.

<sup>x</sup> Jer. 3. 11.  
Matt. 12.  
41, 42.

<sup>aa</sup> See Isai.  
1. 9.  
/ Jer. 20. 10.

<sup>bb</sup> ch. 14. 22.

<sup>cc</sup> 2 Kin. 10.5.  
Isai. 7. 1.  
<sup>dd</sup> ver. 27.  
<sup>ee</sup> ch. 23. 10.

<sup>ff</sup> ch. 17. 13.  
<sup>gg</sup> Deut. 20.  
12, 14.  
<sup>hh</sup> Ps. 100. 46.  
<sup>ii</sup> Jer. 32. 40.  
<sup>jj</sup> ch. 20. 43.

<sup>kk</sup> Isai. 54. 1.  
Gal. 4. 20.  
<sup>ll</sup> Jer. 31.  
31, &c.  
<sup>mm</sup> Hos. 2. 10.

<sup>1</sup> Heb. *for a report*, or, <sup>2</sup> Heb. *prides*, or, *excellencies*. <sup>3</sup> Or, *spoil*. <sup>4</sup> Heb. *Aram*. <sup>5</sup> Heb. *borne them*.

50. *as I saw good*] Or, "as soon as I saw it." Omit *good*. God saw and punished. Cp. Gen. xviii. 21.

51. *justified thy sisters*] Made them appear just in comparison with thee.

53. A denunciation of hopeless ruin. When Sodom shall be rebuilt and shall flourish, when Samaria shall be again a mighty people, then, but not till then, shall Jerusalem be restored.

54. *thou art a comfort unto them*] The degradation of Judah would be a kind of consolation to others. Cp. Isai. xiv.

56. *was not mentioned by thy mouth*] Was held in utter contempt.

57. *thy reproach*] Rather, *the reproach*. In his march towards Jerusalem, Nebuchad-

nezzar attacked and overthrew Damascus and other Syrian towns. The Jews exulted, not foreseeing that this was but a precursor of that ruin which should discover their own *wickedness*.

60. The promise of restoration must almost have sounded as strangely as the threat of punishment, including as it did those whom Judah hated and despised (v. 61). The Covenant of restoration was not to be like the old Covenant. Not *by thy Covenant*, but *by My Covenant*. The people's Covenant was the pledge of obedience. That had been found ineffectual. But the Covenant of God was by *promise* (Gal. iii. 17). See marg. ref. <sup>r</sup>.

<sup>f</sup> ver. 61. 63 thou shalt know that I *am* the LORD: that thou mayest <sup>re</sup>-member, and be confounded, "and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

<sup>a</sup> See ver.  
12, &c.

<sup>b</sup> 2 Kin. 24.  
12.

<sup>c</sup> Deut. 8. 7.  
<sup>d</sup> Isai. 44. 4.  
<sup>e</sup> ver. 14.

<sup>f</sup> ver. 15.

<sup>g</sup> 2 Kin. 25.7.

<sup>h</sup> ch. 19. 12.  
Hos. 13. 15.

**CHAP. 17.** AND the word of the LORD came unto me, saying, Son of 2 man, put forth a riddle, and speak a parable unto the house of 3 Israel; and say, Thus saith the Lord GOD; "A great eagle with great wings, longwinged, full of feathers, which had <sup>1</sup>divers colours, came unto Lebanon, and <sup>2</sup>took the highest branch of 4 the cedar: he cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants. 5 He took also of the seed of the land, and <sup>3</sup>planted it in <sup>4</sup>a fruitful field; he placed <sup>it</sup> by great waters, and set it <sup>as</sup> a willow 6 tree. And it grow, and became a spreading vine <sup>5</sup>of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, 7 and shot forth sprigs. ¶ There was also another great eagle with great wings and many feathers: and, behold, 'this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good <sup>3</sup>soil by great waters, that it might bring forth branches, and that it might bear fruit, that it 9 might be a goodly vine. ¶ Say thou, Thus saith the Lord GOD; Shall it prosper? <sup>6</sup>shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people 10 to pluck it up by the roots thereof. Yea, behold, *being* planted, shall it prosper? <sup>7</sup>shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew. 11 ¶ Moreover the word of the LORD came unto me, saying, Say

<sup>1</sup> Heb. *embroidering*.

<sup>2</sup> Heb. *put it in a field of seed*.

<sup>3</sup> Heb. *field*.

XVII. Ezekiel, after describing by a figure the circumstances and conditions of the Jews and Zedekiah, the vassal of the Assyrian monarch, warns them of the delusive character of their hopes of help from Egypt, protests against the perfidy which must accompany such alliance, and points out that the restoration of the people of God will be effected by a very different son of David. The close of this chapter is a striking prediction of the kingdom of the Messiah.

8. *A great eagle...*] Probably the golden eagle, whose plumage has the variety of colour here depicted. The eagle (the king of birds) is a natural representative of monarchs (cp. Jer. xlvi. 40), and was an Assyrian emblem.

*with great wings, longwinged*] Lit., "great of wing, long of pinion," because he has swept victoriously over widely distant lands,—of *divers colours*, because his subjects are of various races and tongues. Jerusalem is here called *Lebanon* because Lebanon is the proper home of the cedar. The *highest branch* or *topshoot* is Jeconiah, the rightful king of Jerusalem, the *young*

*twigs* are his children and the princes carried by Nebuchadnezzar to Babylon.

4. *a land of traffick*] The land of Babylon.

5. *He took also of the seed of the land*] Zedekiah the king's uncle, not a Babylonian satrap, was made king.

6. *spreading*] On the ground, not trained to a pole, that it might have no other prop but Nebuchadnezzar. As a vine it was less majestic than a cedar (v. 3); but cp. Ps. lxx. 10.

*whose branches &c.*] Rather, in order that her branches should turn unto him, and that her roots should be under him.

7. *another great eagle*] This is the king of Egypt, mighty indeed but not like the first.

*by the furrows of her plantation*] From the beds, where it was planted to bring forth fruit for another, it shot forth its roots to him that he might water it. Zedekiah was courting the favour of Egypt while he owed his very position to the bounty of Assyria.

9. *her spring*] Rather, her growth.

*even without &c.*] Translate; and not with great power or with much people is it to be raised up from its roots again.

12 now to <sup>1</sup>the rebellious house, Know ye not what these *things* <sup>mean?</sup> tell them, Behold, <sup>2</sup>the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; <sup>1</sup>and hath taken of the king's seed, and made a covenant with him, <sup>3</sup>and hath <sup>4</sup>taken an oath of him: he hath also taken the mighty of the land: that the kingdom might be <sup>5</sup>base, that it might not lift itself up, <sup>6</sup>but that by keeping of his covenant it might stand. 15 But <sup>7</sup>he rebelled against him in sending his ambassadors into Egypt, <sup>8</sup>that they might give him horses and much people. <sup>9</sup>Shall he prosper? shall he escape that doeth such *things*? or 16 shall he break the covenant, and be delivered? As I live, saith the Lord GOD, surely <sup>10</sup>in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. 17 Neither shall Pharaoh with <sup>11</sup>his mighty army and great company make for him in the war, <sup>12</sup>by casting up mounds, and building forts, to cut off many persons: seeing he despised the oath by breaking the covenant, when, lo, he had <sup>13</sup>given his hand, and hath done all these *things*, he shall not escape. 19 Therefore thus saith the Lord GOD; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, 20 even it will I recompense upon his own head. And I will <sup>14</sup>spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and <sup>15</sup>will plead with him there 21 for his trespass that he hath trespassed against me. And <sup>16</sup>all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall 22 know that I the LORD have spoken *it*. ¶ Thus saith the Lord GOD; I will also take of the highest <sup>17</sup>branch of the high cedar, and will set *it*; I will crop off from the top of his young twigs <sup>18</sup>a tender one, and will <sup>19</sup>plant *it* upon an high mountain and 23 eminent: <sup>20</sup>in the mountain of the height of Israel will I plant *it*: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and <sup>21</sup>under it shall dwell all fowl of every wing: 24 in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the LORD <sup>22</sup>have brought

<sup>1</sup> Heb. brought him to an oath.<sup>2</sup> Heb. to keep his covenant, to stand to it.<sup>1</sup> ch. 2. 5.  
<sup>2</sup> 2 Kin. 24.  
11-16.<sup>1</sup> 2 Kin. 24.  
17.  
<sup>m</sup> 2 Chr. 36.  
13.<sup>n</sup> ch. 20. 14.<sup>o</sup> 2 Kin. 24.  
20.  
<sup>p</sup> Deut. 17. 10.  
Isai. 31. 1.  
<sup>q</sup> ver. 9.<sup>r</sup> Jer. 32. 5.  
ch. 12. 13.<sup>s</sup> Jer. 37. 7.  
<sup>t</sup> Jer. 52. 4.<sup>u</sup> 1 Chr. 20.  
24.  
Lam. 5. 6.<sup>x</sup> ch. 12. 13.  
<sup>y</sup> ch. 20. 36.  
<sup>z</sup> ch. 12. 14.<sup>a</sup> Jer. 23. 5.  
Zech. 3. 8.<sup>b</sup> Isai. 53. 2.<sup>c</sup> Ps. 2. 6.<sup>d</sup> Isai. 2. 2.<sup>e</sup> Mic. 4. 1.<sup>f</sup> Seoch. 31. 6.<sup>g</sup> Dan. 4. 12.<sup>h</sup> Luke 1. 22.

**17.** To cast up mounts and build forts was the business not of the relieving but of the besieging host. Translate; when men cast up mounts and build forts to destroy many persons.

**22.** A contrast between the dealings of Nebuchadnezzar and of Jehovah. Nebuchadnezzar cut off, Jehovah will set up the topshoot; Nebuchadnezzar carried it into a land of traffic, Jehovah will plant it in the mountain of the height of Israel. Nebuchadnezzar set his favourite as a rine, lowly though not poor, in the place where such trees as the humble willow grow and thrive. Jehovah's favourite is like the lofty cedar, eminent upon a high mountain.

**the highest branch of the high cedar**] The rightful representative of the royal house of David, the Messiah.

*tender one*] The Messiah. This prophecy rests upon Isai. xi. 1, 10.

**23.** in the mountain of the height of Israel] The parallel passage (xx. 40) points to the mountain on which the Temple stood. But it is not here the actual Mount Moriah so much as the kingdom of which that mountain was the representative, the seat of the throne of the anointed Son of God (Ps. ii. 6; cp. xl. 2).

*all fowl of every wing* (or, of every kind) are those who flock from all lands to this kingdom. Cp. Matt. xiii. 32.

The prophet brings prominently forward the future exaltation of the king; and he furnishes us thereby with hope, encouragement, and consolation, at such times as we see the Church of Christ in like depression.

**24.** the trees of the field] The kingdoms of

down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: <sup>1</sup>I the LORD have spoken and have done it.

<sup>2</sup> ch. 22. 14.  
<sup>3</sup> & 24. 14.  
<sup>a</sup> Lam. 5. 7.  
<sup>b</sup> ver. 20.  
<sup>c</sup> Rom. 6. 21.  
<sup>d</sup> ch. 22. 9.  
<sup>e</sup> Lev. 19. 20.  
<sup>f</sup> Lev. 18. 19.  
<sup>g</sup> & 20. 18.  
<sup>h</sup> Lev. 19. 15.  
<sup>i</sup> Ex. 22. 26.  
<sup>j</sup> Deut. 24.  
<sup>k</sup> 12. 13.  
<sup>l</sup> Deut. 15.  
<sup>m</sup> 7. 8.  
<sup>n</sup> Isai. 58. 7.  
<sup>o</sup> Matt. 25.  
<sup>p</sup> 33. 36.  
<sup>q</sup> Neh. 5. 7.  
<sup>r</sup> Ps. 15. 5.  
<sup>s</sup> Zech. 3. 16.  
<sup>t</sup> Amos 5. 4.  
<sup>u</sup> Gen. 9. 6.  
<sup>v</sup> Ex. 21. 12.

**CHAP. 18.** THE word of the LORD came unto me again, saying, 2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The <sup>a</sup>fathers have eaten sour grapes, and the 3 children's teeth are set on edge? As I live, saith the Lord God, ye shall not have *occasion* any more to use this proverb in Israel. 4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: <sup>b</sup>the soul that sinneth, it shall die. 5 ¶ But if a man be just, and do <sup>c</sup>that which is lawful and right, 6 <sup>d</sup>and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath <sup>e</sup>defiled his neighbour's wife, neither hath come near to <sup>f</sup>a menstruous woman, and hath not <sup>g</sup>oppressed any, but hath restored to the debtor his <sup>h</sup>pledge, hath spoiled none by violence, hath <sup>i</sup>given his bread to the hungry, and hath covered the 8 naked with a garment; he <sup>j</sup>that hath not given forth upon <sup>k</sup>usury, neither hath taken any increase, <sup>l</sup>that hath withdrawn his hand from iniquity, <sup>m</sup>hath executed true judgment between man and 9 man, hath walked in my statutes, and hath kept my judgments, to deal truly; he <sup>n</sup>is just, he shall surely <sup>o</sup>live, saith the Lord God. 10 ¶ If he beget a son <sup>p</sup>that is a <sup>q</sup>robber, <sup>r</sup>a shedder of blood, and 11 <sup>s</sup>that doeth the like to <sup>t</sup>any one of these <sup>u</sup>things, and that doeth not any of those <sup>v</sup>duties, but even hath eaten upon the mountains, 12 and defiled his neighbour's wife, hath oppressed the poor and

<sup>1</sup> Heb. *judgment and justice*.    <sup>2</sup> Or, *breaker up of an house*.    <sup>3</sup> Or, *that doeth to his brother bevels any of these*.

the world as contrasted with the kingdom of God. The truth here enunciated is a general one. God gives the promise, God fulfills it.

**XVIII.** The last verse of ch. xvii. gives occasion for a declaration of the principle upon which God's providential dispensations proceed, viz., that every individual shall be equitably dealt with—a principle that precludes the children from either presuming on the father's merits or despairing on account of the father's guilt. This chapter is an enlargement of Jer. xxxi. 29, and sets forth fully the doctrine of individual responsibility.

**2. concerning the land of Israel]** Rather, in the land of Israel, i.e. upon Israel's soil, the last place where such a heathenish saying should be expected. The saying was general among the people both in Palestine and in exile; and expressed the excuse wherewith they ascribed their miserable condition to anyone's fault but their own—to a blind fate such as the heathen recognized, instead of the discriminating judgment of an All-holy God.

**4. all souls are mine]** Man is not simply to ascribe his existence to earthly parents, but to acknowledge as his Father Him Who created man in His own image, and Who gave and gives him the spirit of life. The relation of father to son is merged in the

common relation of all (father and son alike) as sons to their Heavenly Father.

**6. eaten upon the mountains]** At the feast of idols, in contradiction to the command of Deut. xii. 17.

**idols of the house of Israel]** Idolatry was so popular that certain idols were counted as belonging to the people of Israel, of whom Jehovah was the true God.

**8. usury** is the profit exacted for the loan of money, *increase* that which is taken for goods; both are forbidden (Lev. xxv. 36; Deut. xxiii. 19). The placing out of capital at interest for commercial purposes is not taken into consideration. The case is that of money lent to a brother in distress.

**9-13. live...die]** In the writings of Ezekiel there is a development of the meaning of *life* and *death*. In the Holy Land the sanctions of Divine government were in a great degree temporal; so that the promise of *life* for *obedience*, the threatening of *death* for *disobedience*, in the Books of Moses, were regarded simply as temporal and national. In their exile this could not continue in its full extent, and the universality of the misfortune necessarily made men look deeper into the words of God. The word *soul* denotes a *person* viewed as an *individual*, possessing the *life* which God breathed into man when he became a *living*

needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath <sup>a</sup>committed abomination,  
 13 hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; <sup>b</sup>his <sup>c</sup>blood shall be upon him.  
 14 ¶ Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,  
 15 <sup>d</sup>that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled  
 16 his neighbour's wife, neither hath oppressed any, <sup>e</sup>hath not withheld the pledge, neither hath spoiled by violence, <sup>f</sup>but hath given his bread to the hungry, and hath covered the naked with  
 17 a garment, <sup>g</sup>that hath taken off his hand from the poor, <sup>h</sup>that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of  
 18 his father, he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did <sup>i</sup>that which is not good among his people, lo, even <sup>j</sup>he shall die in  
 19 his iniquity. ¶ Yet say ye, Why? <sup>k</sup>doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, <sup>l</sup>and hath kept all my statutes, and hath done  
 20 them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: <sup>m</sup>the righteousness of the righteous shall be upon him, <sup>n</sup>and the wickedness of the wicked shall be upon him. But <sup>o</sup>if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he  
 22 shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that  
 23 he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord GOD: <sup>p</sup>and not that he  
 24 should return from his ways, and live? But <sup>q</sup>when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.  
 25 ¶ Yet ye say, <sup>r</sup>The way of the LORD is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways  
 26 unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for  
 27 his iniquity that he hath done shall he die. Again, <sup>s</sup>when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall  
 28 save his soul alive. Because he <sup>t</sup>considereth, and turneth away from all his transgressions that he hath committed, he shall  
 29 surely live, he shall not die. ¶ Yet saith the house of Israel,

<sup>a</sup> ch. 8. 6.<sup>b</sup> Lev. 20. 9.  
<sup>c</sup> ch. 3. 18.  
<sup>d</sup> Acts 18. 6.<sup>e</sup> ver. 6, &c.<sup>g</sup> ch. 3. 18.  
<sup>h</sup> Ex. 20. 5.  
<sup>i</sup> Deut. 5. 9.  
<sup>j</sup> 2 Kin. 23. 26.<sup>k</sup> ver. 4.<sup>l</sup> Deut. 24. 16.  
<sup>m</sup> 2 Kin. 14. 6.  
<sup>n</sup> Jer. 31. 29.  
<sup>o</sup> Isai. 3. 10.  
<sup>p</sup> Rom. 2. 9.  
<sup>q</sup> ver. 27.  
<sup>r</sup> ch. 33. 12.<sup>s</sup> ch. 33. 16.<sup>t</sup> ver. 32.  
1 Tim. 2. 4.  
2 Pet. 3. 9.  
<sup>u</sup> ch. 3. 20.  
& 33. 12.<sup>v</sup> 2 Pet. 2. 20.<sup>w</sup> ver. 29.  
ch. 33. 17.<sup>x</sup> ver. 24.<sup>y</sup> ver. 21.<sup>z</sup> ver. 14.<sup>aa</sup> ver. 25.<sup>1</sup> Heb. *bloode*.<sup>2</sup> Heb. *hath not pledged the pledge, or, taken to pledge*.

*soul* (Gen. ii. 7); i.e. it distinguishes *personality* from *nationality*, and this introduces that fresh and higher idea of *life* and *death*, which is not so much *life* and *death* in a future state, as *life* and *death* as equivalent to communion with or separation from God—that idea of *life* and *death* which was explained by our Lord in the

Gospel of St. John (viii.), and by St. Paul in Rom. viii.

19. *Why?* &c.] Rather, “Why doth not the son bear the iniquity of the father?”

25. *equal*] Lit. “weighed out, balanced.” Man’s ways are arbitrary, God’s ways are governed by a self-imposed Law, which makes all consistent and harmonious.

The way of the LORD is not equal. O house of Israel, are not 30 my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn <sup>1</sup> yourselves from all 31 your transgressions: so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a "new heart and a new spirit: for why 32 will ye die, O house of Israel? For "I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn <sup>2</sup> yourselves, and live ye.

<sup>a</sup> ch. 7. 3.  
<sup>b</sup> Matt. 3. 2.  
<sup>c</sup> Rev. 2. 6.  
<sup>d</sup> Eph. 4. 22.  
<sup>e</sup> Jer. 32. 30.  
<sup>f</sup> ch. 36. 26.  
<sup>g</sup> Lam. 3. 33.  
<sup>h</sup> ch. 33. 11.  
<sup>i</sup> 2 Pet. 3. 9.

<sup>a</sup> ch. 26. 17.  
<sup>b</sup> & 27. 2.

<sup>b</sup> 2 Kin. 23. 30-33.

<sup>c</sup> 2 Chr. 36. 4.  
<sup>d</sup> Jer. 22. 11.

<sup>d</sup> 2 Kin. 23. 34.

<sup>e</sup> Jer. 22. 12-17.  
<sup>f</sup> ver. 3.

<sup>g</sup> 2 Kin. 24. 2.

<sup>h</sup> ver. 4.  
<sup>i</sup> 2 Chr. 36. 6.  
<sup>j</sup> Jer. 22. 18.

<sup>k</sup> ch. 6. 2.  
<sup>l</sup> ch. 17. 6.  
<sup>m</sup> Deut. 8. 7, 8, 9.  
<sup>n</sup> So ch. 31. 3.  
<sup>o</sup> Dan. 4. 11.

**CHAP. 19.** MOREOVER <sup>a</sup>take thou up a lamentation for the 2 princes of Israel, and say, What *is* thy mother? A lioness: she lay down among lions, she nourished her whelps among young 3 lions. And she brought up one of her whelps: <sup>b</sup>it became a young lion, and it learned to catch the prey; it devoured men. 4 The nations also heard of him; he was taken in their pit, and 5 they brought him with chains unto the land of <sup>c</sup>Egypt. Now when she saw that she had waited, *and* her hope was lost, then she took <sup>d</sup>another of her whelps, *and* made him a young lion. 6 <sup>e</sup>And he went up and down among the lions, <sup>f</sup>he became a young lion, and learned to catch the prey, *and* devoured men, 7 And he knew <sup>g</sup>their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by 8 the noise of his roaring. <sup>h</sup>Then the nations set against him on every side from the provinces, and spread their net over him: 9 <sup>i</sup>he was taken in their pit. <sup>j</sup>And they put him in ward <sup>k</sup>in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon 10 <sup>l</sup>the mountains of Israel. ¶ Thy mother *is* <sup>m</sup>like a vine <sup>n</sup>in thy blood, planted by the waters: she was <sup>o</sup>"fruitful and full of 11 branches by reason of many waters. And she had strong rods for the sceptres of them that bare rule, and her <sup>p</sup>"stature was

<sup>1</sup> Or, others  
<sup>2</sup> Or, others.

<sup>3</sup> Or, *their widows*.  
<sup>4</sup> Or, *in hooks*.

<sup>5</sup> Or, *in thy quietness, or,*  
*in thy likeness.*

XIX. Ezekiel regarded Zedekiah as an interloper (xvii. 1 note), therefore he here passes over Jehoiakim and Zedekiah as mere creatures of Egypt and of Babylon, and recognizes Jehoahaz and Jehoiachin as the only legitimate sovereigns since the time of Josiah. This dirge is for them, while it warns the usurper Zedekiah of an approaching fate similar to that of the two earlier kings.

1. *princes of Israel*] Israel is the whole nation over which the king of Judah was the rightful sovereign. Cp. ii. 3, iii. 1, 7.

2. *thy mother*] The people represented by Judah. Cp. Gen. xl ix. 9; Num. xxiii. 24.

3, 4. Cp. marg. ref. The short reign of Jehoahaz was marked by violence and idolatry, and was closed by Pharaoh-Necho's carrying him captive into Egypt.

4. *Ω. chains*] See marg. rendering to v. 9 and Isai. xxvii. 29 note.

5. *another*] Jehoiachin who soon shewed himself no less unworthy than Jehoahaz. The *waiting* of the people was during the absence of their rightful lord Jehoahaz, a

captive in Egypt while Jehoiakim, whom they deemed an usurper, was on the throne. It was not till Jehoiachin succeeded, that they seemed to themselves to have a monarch of their own (2 K. xxiv. 6).

7. *their desolate palaces*] Rather, *his palaces*, built upon the ground, whence he had ejected the former owners.

8. *The nations* are here the Chaldeans: see marg. ref.

10. *Thy mother*] Judah or Jerusalem. Jehoiachin is still addressed.

*in thy blood*] Blood is equivalent to life (Gen. ix. 4). The clause is equivalent to "Thy mother is a vine, living *in thy blood*," i.e. in the life of thee and of thy children. The excellency of a vine is in her fruitful branches; the glory of a mother in her noble children. Jeremiah was to write Jehoiachin childless (see on Jer. xxii. 30); Ezekiel here takes a general view of the king and princes of the blood royal.

11. *sceptres*] Gen. xl ix. 10.

exalted among the thick branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; 13 the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty ground. <sup>14</sup> And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. <sup>15</sup> This is a lamentation, and shall be for a lamentation.

<sup>a</sup> ch. 17. 10.  
<sup>b</sup> Hos. 13. 15.

<sup>c</sup> Judg. 9. 15.  
<sup>d</sup> 2 Kin. 21. 20.  
<sup>e</sup> ch. 17. 18.  
<sup>f</sup> Lam. 4. 20.

<sup>g</sup> ch. 8. 1.  
<sup>h</sup> & 14. 1.

**CHAP. 20.** AND it came to pass in the seventh year, in the fifth month, the tenth day of the month, *that* <sup>a</sup>certain of the elders of Israel came to enquire of the Lord, and sat before me. Then 2 came the word of the Lord unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God; Are ye come to enquire of me? *As I live*, saith the 4 Lord God, <sup>i</sup>I will not be enquired of by you. Wilt thou <sup>1</sup>cjudge them, son of man, wilt thou judge <sup>j</sup>them? <sup>k</sup>cause them to know 5 the abominations of their fathers: and say unto them, Thus saith the Lord God; In the day when <sup>l</sup>I chose Israel, and <sup>m</sup>lifted up mine hand unto the seed of the house of Jacob, and made myself <sup>n</sup>known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, *I am the Lord your 6 God*; in the day *that* I lifted up mine hand unto them, <sup>o</sup>to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, <sup>p</sup>which is the glory of 7 all lands: then said I unto them, <sup>q</sup>Cast ye away every man <sup>r</sup>the abominations of his eyes, and defile not yourselves with 8 <sup>s</sup>the idols of Egypt: *I am the Lord your God*. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will <sup>t</sup>pour out my fury upon them, to accomplish my anger against 9 them in the midst of the land of Egypt. <sup>u</sup>But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known

<sup>b</sup> ver. 31.  
<sup>c</sup> ch. 14. 3.  
<sup>d</sup> ch. 22. 2.  
<sup>e</sup> ch. 16. 2.

<sup>f</sup> Ex. 6. 7.  
<sup>g</sup> Deut. 7. 6.  
<sup>h</sup> Ex. 3. 8.  
<sup>i</sup> Deut. 4. 31.  
<sup>j</sup> Ex. 20. 2.

<sup>k</sup> Deut. 8. 7.  
<sup>l</sup> Jer. 32. 22.  
<sup>m</sup> Ps. 48. 2.  
<sup>n</sup> Dan. 8. 9.  
<sup>o</sup> Zech. 7. 11.  
<sup>p</sup> ch. 18. 31.  
<sup>q</sup> 2 Chr. 15. 8.  
<sup>r</sup> Lev. 17. 7.  
<sup>s</sup> Deut. 29.  
<sup>t</sup> 16. 17. 18.

<sup>u</sup> ch. 7. 8.  
<sup>v</sup> See Ex. 32. 12.  
<sup>w</sup> Num. 14. 13, &c.

<sup>1</sup> Or, plead for them.

<sup>2</sup> Or, scare: and so ver. 6, &c. Ex. 6. 8.

*the thick branches]* Or, the clouds; so xxxi. 3, 10, 14.

12. This is a dirge; and therefore that which is foreseen by the prophet, the capture and burning of Jerusalem, is described as already accomplished.

14. *fire is gone out]* Cp. marg. ref. Zedekiah is regarded, like Abimelech, as an usurper and the ruin of his people.

XX.-XXIII. The prophecies of this section were delivered nearly a year after those of the former (viii. 1). Ezekiel in reply to other inquiries from the chieftains of the people, sets forth their national history, the national judgment, and the hope of divine mercy. This leads up to the prediction of the kingdom of the Messiah.

1. *the elders of Israel]* These were as in xiv. 1, some of Ezekiel's fellow-exiles, designated in general terms by the name of Israel, though more properly belonging to the kingdom of Judah.

3. *enquire]* As to the hope of deliverance from the Babylonians.

4. *wilt thou judge them?*] We should rather say, Wilt thou not judge them? i.e. wilt thou not pronounce sentence upon them? Cp. xxii. 2.

5-9. The children of Israel in Egypt were warned to abstain from the idolatry of the heathen. This purpose they lost sight of, yet God spared them and brought them into another state of probation.

5. *lifted up mine hand]* i.e. aware, because the hand was lifted up in adjuration.

8. *idols of Egypt]* These incidental notices shew the children of Israel in Egypt to have been addicted to idolatry. Cp. Josh. xxiv. 14.

9. *I wrought for my name's sake]* Lest it should appear to the Egyptians that Jehovah was a God Who would, but could not, save.

p Ex. 13. 18.  
 q Neh. 9. 13.  
 Ps. 147. 19.  
 Lev. 18. 5.  
 Rom. 10. 5.  
 Ex. 20. 8.  
 Deut. 5. 12.  
 Neh. 9. 14.  
 Num. 14. 22.  
 Ps. 78. 40.  
 Prov. 1. 25.  
 Ex. 16. 27.  
 Num. 14. 29.  
 ver. 9. 22.  
 Ps. 106. 20.  
 ver. 6.  
 ver. 13. 21.  
 Num. 15. 39.  
 Amos 5. 25.  
 Acts 7. 42.  
 Ps. 78. 33.  
 Deut. 5. 32.  
 Jer. 17. 22.  
 Num. 25. 1, 2.  
 Deut. 9. 23.  
 ver. 11, 13.  
 ver. 8. 13.  
 Ps. 78. 39.  
 ver. 9. 11.  
 Lev. 26. 33.  
 Ps. 106. 27.  
 Jer. 15. 4.  
 ver. 13, 16.  
 ch. 6. 9.  
 2 Thess. 2. 11.

unto them, in bringing them forth out of the land of Egypt. 10 ¶ Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. "And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. "But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. ¶ Yet also "I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. 17 "Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the LORD your God; walk in my statutes, and keep my judgments, and do them; 20 and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God. 21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, "I would pour out my fury upon them, to accomplish my anger against them in the wilderness. 22 "Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. ¶ I lifted up mine hand unto them also in the wilderness, that "I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, 25 and their eyes were after their father's idols. Wherefore "I gave them also statutes that were not good, and judgments

<sup>1</sup> Heb. made them to know.

10-26. The probation in the wilderness. The promise was forfeited by those to whom it was first conditionally made, but was renewed to their children.

11. The statutes were given on Mount Sinai, and repeated by Moses before his death (Ex. xx. 1 seq.; Deut. iv. 5).

*in them].* Or, through them: and in r. 13.

12. See Ex. xxxi. 13. The Sabbath was a sign of a peculiar people, commemorative of the work of creation, and hallowed to the honour of Jehovah, the Covenant-God. As man honoured God by keeping the Sabbath holy, so by the Sabbath, God sanctified Israel and marked them as a holy people.

Therefore to profane the Sabbath was to abjure their Divine Governor.

13. *my sabbaths they greatly polluted]* Not by actual non-observance of the sabbatical rest in the wilderness, but in failing to make the day holy in deed as well as in name by earnest worship and true heart service.

14. The book of Deuteronomy contains the address to the children of those who perished in the wilderness. The whole history of Israel was a repetition of this course. The Covenant was made with one generation, broken by them, and then renewed to the next.

25. *The judgments whereby they should not*

26 whereby they should not live; and I polluted them in their own gifts, in that they caused to pass <sup>through</sup> *the fire* all that openeth the womb, that I might make them desolate, to the end  
 27 that they <sup>might</sup> know that I am the Lord. ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have <sup>blas-</sup>  
 phemed me, in that they have <sup>committed</sup> a trespass against me.  
 28 For when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then <sup>they</sup> saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their <sup>z</sup>sweet savour, and poured  
 29 out there their drink offerings. Then <sup>2</sup>I said unto them, What <sup>is</sup> the high place wherunto ye go? And the name thereof is  
 30 called Bamah unto this day. ¶ Wherefore say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their  
 31 abominations? For when ye offer <sup>y</sup>your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and <sup>s</sup>shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I will  
 32 not be enquired of by you. And that <sup>a</sup>which cometh into your mind shall not be at all, that ye say, We will be as the heathen,  
 33 as the families of the countries, to serve wood and stone. ¶ As I live, saith the Lord God, surely with a mighty hand, and <sup>b</sup>with a stretched out arm, and with fury poured out, will I rule  
 34 over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury

<sup>1</sup> Heb. *trespassed a trespass*. <sup>2</sup> Or, *I told them what the high place was, or, Bamah*.

<sup>r</sup> 2 Kin. 17.  
 17. & 21. 6.  
 Jer. 32. 35.  
<sup>s</sup> ch. 6. 7.

<sup>t</sup> Rom. 2. 24.

<sup>u</sup> Isaï 57. 5.  
 ch. 6. 13.

<sup>v</sup> ch. 16. 19.

<sup>w</sup> ver. 20.

<sup>x</sup> ver. 3.

<sup>a</sup> ch. 11. 5.

<sup>b</sup> Jer. 21. 5.

*fire* are those spoken of in v. 18, and are contrasted with the *judgments* in rr. 13, 21, laws other than Divine, to which God gives up those whom He afflicts with judicial blindness, because they have wilfully closed their eyes, (Ps. lxxxii. 12; Rom. i. 24).

26. *to pass through*] The word also means to set apart, as the firstborn to the Lord (Ex. xiii. 12). They were bidden to set apart their firstborn males to the Lord. They caused them to pass through the fire to Moloch. An instance of their perversion of God's Laws.

27-31. The probation in the land of Canaan from their entry to the day of Ezekiel.

27. *Yet in this*] It was an aggravation of their guilt that they defiled with idolatry the land given them for their glory.

29. *Bamah*] The Hebrew word for *high-place*. Another instance of the perversion of God's Laws. When the Israelites first entered Canaan they were to set up the tabernacle on a *high-place*, and upon this and upon no other they were to worship Jehovah (1 Sam. ix. 12, seq.; 1 K. iii. 4). But the Israelites followed the custom of the country, and set up idol-worship on every high hill, and the word *high-place* (*Bamah*, plural *Bamoth*) became a by-

word (cp. *Bamoth-Baal*, Josh. xiii. 17). *Bamoth* occurs on the Moabitic stone, which records the erection of high places in honour of Chemosh. The name *Bamah* was thus a brand of the Divine displeasure, and a memorial of the people's guilt.

30, 31. The present state of the people. Those who came to inquire were the representatives of the whole people, though belonging to the exiles.

32-44. God's future dealings with His people: (1) in judgment (vv. 32-38); (2) in mercy (vv. 39-44).

32. The inquirers had thought that if Jerusalem were taken, and the whole people became sojourners in a foreign land, they would cease to be a separate nation. Some in their love for idolatry may have even desired this. But more probably they thought that this very consequence precluded the possibility of such a catastrophe. God answers that He will not allow them to become as the heathen, but this will only subject them to severer trial and stricter rule.

33. The expressions *a mighty hand*, *stretched out arm* carry back the thoughts to Egyptian bondage (Deut. iv. 34, v. 18); but then it was for deliverance, now for judgment *with fury poured out*.

\* Jer. 2. 9.  
 ch. 17. 20.  
 \* See Num.  
 14. 21, &c.  
 \* Lev. 27. 32.  
 Jer. 33. 13.  
 / ch. 34. 17.  
 Matt. 25.  
 32. 33.  
 \* Jer. 41. 14.  
 / ch. 6. 7.  
 \* Judg. 10. 14.  
 Ps. 81. 12.  
 Amos 4. 4.  
 \* Isai. 1. 13.  
 ch. 23. 38.  
 / ch. 17. 23.  
 Mic. 4. 1.  
 \* Isai. 50. 7.  
 Zech. 8. 20.  
 Mal. 3. 4.  
 Rom. 12. 1.  
 \* Eph. 5. 2.  
 Phil. 4. 18.  
 \* ch. 38. 23.  
 / ch. 11. 17.  
 \* ch. 16. 61.  
 \* Lev. 20. 30.  
 Hos. 5. 15.  
 \* ver. 38.  
 ch. 24. 24.  
 / ch. 30. 22.

35 poured out. And I will bring you into the wilderness of the 36 people, and there <sup>c</sup>will I plead with you face to face. <sup>d</sup>Like as I pleaded with your fathers in the wilderness of the land of 37 Egypt, so will I plead with you, saith the Lord God. And I will cause you to <sup>e</sup>pass under the rod, and I will bring you into 38 <sup>f</sup>the bond of the covenant: and <sup>g</sup>I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and <sup>g</sup>they shall not enter into the land of Israel: <sup>h</sup>and ye shall know that I am the LORD. ¶ As for you, O house of Israel, thus saith the Lord GOD; <sup>i</sup>Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: <sup>k</sup>but pollute ye my holy name no more with your gifts, and with your idols. 40 For <sup>l</sup>in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there <sup>m</sup>will I accept them, and there will I require your offerings, and the <sup>n</sup>firstfruits of 41 your oblations, with all your holy things. I will accept you with your <sup>o</sup>sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. 42 And ye shall know that I am the LORD, <sup>p</sup>when I shall bring you into the land of Israel, into the country *for* the which I 43 lifted up mine hand to give it to your fathers. And <sup>q</sup>there shall ye remember your ways, and all your doings, wherein ye have been defiled; and <sup>r</sup>ye shall lothe yourselves in your own sight 44 for all your evils that ye have committed. <sup>s</sup>And ye shall know that I am the LORD, when I have wrought with you <sup>t</sup>for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

\* ch. 6. 2.  
& 21. 2. 45, 46 Moreover the word of the LORD came unto me, saying, "Son

<sup>1</sup> Or, *a delivering*.

<sup>2</sup> Or, *chief*.

<sup>3</sup> Heb. *savour of rest*.

85. *the wilderness of the people*] A time of probation will follow, as before in the wilderness of Sin, so in the wilderness of the nations among whom they will sojourn (not the Babylonians) after that Captivity. This period of their probation is not over. The dispersion of the Jews did not cease with the return under Zerubbabel; but in our Saviour's time they were living as a distinct people in all the principal places in the civilized world; and so they live now. God is yet pleading with them *face to face*, calling them personally to embrace those offers which as a nation they disregarded.

37. *to pass under the rod*] i.e. to be gathered into the flock (Micah vii. 14).

*the bond*] The shepherd collects the flock, and separates the sheep from the goats, which are rejected. Cp. Rom. xi. 7-11.

39. Strong irony. Some prefer another rendering: "Go ye, serve ye every one his idols, yet hereafter ye shall surely hearken unto me, and shall no more pollute My Holy Name &c." In this way this verse is introductory to what follows.

40. This points to the consummation indicated by the vision of the Temple, *in the mountain of the height*. Or, *Upon a very high mountain* (xl. 2). Cp. Isai. ii. 2, 3. *the house of Israel, all of them*] All the separation between Israel and Judah shall cease. This points to times yet future, when in Messiah's kingdom Jews and Gentiles alike shall be gathered into one kingdom—the kingdom of Christ. Jerusalem is the Church of Christ (Gal. iv. 26), into which the children of Israel shall at last be gathered, and so the prophecy shall be fulfilled (Rev. xxi. 2).

45-49. This paragraph is in the Hebrew text, LXX. and Vulg. the beginning of ch. xxi. to which it belongs, as it contains a prophecy delivered in a form which is there explained. It may, however, be regarded as a link between the foregoing and following prophecies, being a general introduction to *seren* words of judgment about to be pronounced in development of that which has just been delivered.

of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field; 47 and say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, <sup>x</sup>I will kindle a fire in thee, and it shall devour <sup>y</sup>every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces <sup>z</sup>from the 48 south to the north shall be burned therein. And all flesh shall see that I the LORD have kindled it: it shall not be quenched. 49 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?

<sup>x</sup> Jer. 21. 14.  
<sup>y</sup> Luke 23.31.  
<sup>z</sup> ch. 21. 4.

**CHAP. 21.** AND the word of the LORD came unto me, saying, <sup>a</sup>Son 2 of man, set thy face toward Jerusalem, and <sup>b</sup>drop *thy word* toward the holy places, and prophesy against the land of Israel, 3 and say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee <sup>c</sup>the righteous and the wicked. 4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath 5 against all flesh <sup>d</sup>from the south to the north: that all flesh may know that I the LORD have drawn forth my sword out of 6 his sheath: it <sup>e</sup>shall not return any more. <sup>f</sup>Sigh therefore, thou son of man, with the breaking of *thy* loins; and with 7 bitterness sigh before their eyes. And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and <sup>g</sup>all hands shall be feeble, and every spirit shall faint, and all knees <sup>h</sup>shall be weak *as water*: behold, it cometh, and shall be 8 brought to pass, saith the Lord GOD. ¶ Again the word of the LORD came unto me, saying, Son of man, prophesy, and say, 9 Thus saith the LORD; Say, <sup>i</sup>A sword, a sword is sharpened, and 10 also furbished: it is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth?

<sup>a</sup> ch. 20. 46.  
<sup>b</sup> Deut. 32. 2.  
<sup>c</sup> Amos 7. 16.  
<sup>d</sup> Mic. 2. 6, 11.

<sup>e</sup> Job 9. 22.

<sup>f</sup> ch. 20. 47.

<sup>g</sup> So Isai. 45. 23. & 55. 11.

<sup>h</sup> Isai. 22. 4.

<sup>i</sup> ch. 7. 17.

<sup>j</sup> Deut. 32. 41. ver. 15, 23.

<sup>1</sup> Heb. *shall go* (*melt*) *into water*.

48. In this verse occur three Hebrew synonyms for *South*, denoting (1) the region on the right, *Teman* (1 Sam. xxxiii. 24); (2) the region of dryness, *Negeb* (Josh. xv. 4); (3) the region of brightness, *Darom* (Deut. xxxiii. 23). The variety of terms helps the force of the application. Chebar is in the North of Babylonia; from the North the Chaldaeans came upon Judea (see i. 4 note).

47. *forest of the south*] The land of Israel. See xxi. 1, 2.

49. *parables*] Cp. xvii. 2. The meaning of the prophet was clear enough, if those whom he addressed had chosen to understand.

**XXI. 1-7.** The first word of judgment. Ezekiel speaks first to the people of Israel, shews the universality of the coming destructions, and indicates by a sign (that of *sighing*) the sadness of the calamity.

1, 2. The words and order of words are identical with xx. 45, 46, except that for *South*, there are substituted (1) *Jerusalem*; (2) *the Holy Place*, i.e. the Temple and its

various parts; (3) *the land of Israel*. No subterfuge is left for the people to pretend misunderstanding.

4. *The righteous and the wicked* take the place of *every green tree* and *every dry tree* (xx. 47); *all faces* that of *all flesh*: to show the universality of the destructions. National judgment involves the innocent in the temporal ruin of the guilty. The equity of God is vindicated by the ruin being only *temporal*.

*from the south to the north*] From one end of the Holy Land to the other; the seer is in the North, and looks at once on the whole extent of the ruin.

6. The prophet was directed to let the people see him sighing and prostrate, as a sign of the sorrow and weakness about to come upon the people.

*the breaking of thy loins*] The prostration of strength; the loins being the seat of strength.

8-17. The second word of judgment: the glittering and destroying sword. The passage may be called the "Lay of the Sword;"

11 <sup>1</sup>it contemneth the rod of my son, *as every tree*. And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of <sup>2</sup>the slayer. Cry and howl, son of man: for it shall be upon my people, it *shall* be upon all the princes of Israel: <sup>3</sup>terrors by reason of the sword shall be upon my people: <sup>4</sup>smite therefore upon *thy* thigh. <sup>5</sup>Because it is <sup>6</sup>a trial, and what if *the sword* contemn even the rod? <sup>7</sup>it shall be no *more*, saith the Lord.

<sup>1</sup> ver. 10. <sup>2</sup> Jer. 31. 19. <sup>3</sup> Job 9. 23. <sup>4</sup> 2 Cor. 8. 2. <sup>5</sup> ver. 27. <sup>6</sup> Num. 24. <sup>7</sup> 10. <sup>8</sup> ch. 6. 11. <sup>9</sup> 1 Kin. 20. 30. <sup>10</sup> ver. 10, 28. <sup>11</sup> ch. 14. 17. <sup>12</sup> ver. 14. <sup>13</sup> ch. 22. 13. <sup>14</sup> ch. 5. 13.

14 GOD. Thou therefore, son of man, prophesy, and <sup>15</sup>smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great men *that are* slain, which entereth into their <sup>16</sup>privy chambers. I have set the point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! <sup>17</sup>it is made bright, *it is* wrapped up for the slaughter. <sup>18</sup>Go thee one way or other, either on the right hand, <sup>7</sup>or on the left, whithersoever thy face is set. I will also <sup>19</sup>smite mine hands together, and <sup>8</sup>I will cause my fury to rest: I the LORD have said it. ¶ The word of the LORD came unto me again, saying, Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the 20 city. Appoint a way, that the sword may come to <sup>10</sup>Rabbath of

<sup>1</sup> Jer. 49. 2. <sup>2</sup> ch. 25. 5. <sup>3</sup> Amos 1. 14. <sup>4</sup> Or, *it is the rod of my son, it despiseth every tree.* <sup>5</sup> Or, *When the trial hath been, what then? shall they not also belong to the despising rod?* <sup>6</sup> Heb. *glittering, or, fear.* <sup>7</sup> Or, *sharpened.* <sup>8</sup> Heb. *set thyself, take the left hand.*

it is written in the form of Hebrew poetry, with its characteristic parallelism.

10. *it contemneth the rod of my son, as every tree]* The rod is the sceptre of dominion, assigned to Judah (Gen. xl ix. 10). The destroying sword of Babylon despises the sceptre of Judah; it despises every tree. Others render the verse, *Shall we make mirth* (saying), *the rod of my son* (the rod which corrects my people) *contemneth* (treats with scorn, utterly confounds) *every tree* (every other nation); or, the sceptre of my people *contemneth* (proudly despises) every other nation. Proud as the people are, they shall be brought to sorrow.

12. *terrors]* Better as in marg. *smite upon thy thigh]* A token of mourning (cp. marg. ref. note).

13. *Or,* For it is put to the proof, and if it contemneth even the rod, What shall not be? saith the Lord God.

i.e. What horrors will not arise when the sword shall cut down without regard the ruling sceptre of Judah!

14. *doubled the third time]* i.e., thrice doubled to express its violence and force.

*the sword of the slain]* The sword whereby men are to be slain.

*of the great men &c.]* Or, The sword of the mighty slain, which presseth hard upon them.

15. *the point of the sword]* The threaten-

ing sword or terror; as in Gen. iii. 24, *the flaming sword.*

*and their ruins be multiplied]* Lit. “to the multiplication of stumblingblocks,” that is, so that the causes of their fall may be more numerous. Cp. Jer. xlvi. 16. *made bright &c.]* Or,

Ah! it is prepared for a lightning-flash, Drawn for slaughter.

16. The prophet addresses the sword, Gather thyself up, O sword, to the right or to the left.

Another rendering is: “Turn thee backwards! get thee to the right! Set thee forwards(!)? get thee to the left! O whither is thy face appointed?

17. The Lord smites together His hands in anger (marg. ref.), man in consternation.

18-32. The third word of judgment. The king of Babylon's march upon Judæa and upon the Ammonites. Destruction is to go forth not on Judah only, but also on such neighbouring tribes as the Ammonites (cp. Jer. xxvii. 2, 3).

19. *appoint thee]* Set before thee, choose thou a place, choose it] Rather, “mark a spot, mark it,” as upon a map, at the head of the two roads, one leading to Jerusalem, the other to Ammon. These were the two roads by one or other of which an invading army must march from Babylon to Egypt.

21 the Ammonites, and to Judah in Jerusalem the defenced. For the king of Babylon stood at the <sup>1</sup>parting of the way, at the head of the two ways, to use divination: he made *his* <sup>2</sup>arrows bright, he consulted with <sup>3</sup>images, he looked in the liver. At his right hand was the divination for Jerusalem, to appoint <sup>4</sup>captains, to open the mouth in the slaughter, to <sup>5</sup>lift up the voice with shouting, <sup>6</sup>to appoint *battering rams* against the gates, to cast a mount, <sup>7</sup>and to build a fort. And it shall be unto them as a false divination in their sight, <sup>8</sup>to them that <sup>9</sup>have sworn oaths: but he will call to remembrance the iniquity, that 24 they may be taken. ¶ Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear: because, *I say*, that ye are come to remembrance, ye shall be taken with the hand. And thou, <sup>10</sup>profane wicked prince of Israel, <sup>11</sup>whose day is come, when iniquity 26 shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this <sup>12</sup>shall not be the same: <sup>13</sup>exalt him 27 that is low, and abase him that is high. <sup>14</sup>I will overturn, overturn, overturn, it: <sup>15</sup>and it shall be no more, until he come

<sup>1</sup> Heb. mother of the way. <sup>4</sup> Or, battering rams, ch. 13.

<sup>2</sup> Or, knicer. <sup>5</sup> ch. 4. 2.

<sup>3</sup> Heb. teraphim. <sup>6</sup> Heb. rams. <sup>7</sup> ch. 17. 13, 15, 16, 18.

<sup>8</sup> 2 Chr. 36. 13.

<sup>9</sup> Jer. 52. 2.

<sup>10</sup> ch. 35. 5.

<sup>11</sup> ch. 17. 24.

<sup>12</sup> Luke 1. 52.

<sup>13</sup> Luke 1. 32, John 1. 49.

<sup>14</sup> Heb. for the oaths made. <sup>15</sup> Or, for the oaths made

<sup>16</sup> unto them.

<sup>17</sup> Heb. Perverted, perverted, perverted, will I make it.

21. The Chaldean king is depicted standing at the entrance of the Holy Land from the North, meditating his campaign, using rites of divination that really belonged to the Accadians, a primitive race which originally occupied the plains of Mesopotamia. The Accadians and the Etruscans belong through the Finnish family to the Turanian stock; this passage therefore shews a characteristic mode of divination in use among two widely separated nations; and as the Romans acquired their divination from the conquered Etruscans, so the Chaldeans acquired the same art from the races whose soil they had occupied as conquerors.

*he made his arrows bright*] Rather, *he shook his arrows*; a mode of divination much in practice with the Arabians. It was usual to place in some vessel three arrows, on one of which was written, "My God orders me;" on the other, "My God forbids me;" on the third was no inscription. These three arrows were shaken together until one came out; if it was the first, the thing was to be done; if the second, it was to be avoided; if the third, the arrows were again shaken together, until one of the arrows bearing a decided answer should come forth.

*images*] *Teraphim* (Gen. xxxi. 19 note).

*he looked in the liver*] It was the practice both of the Greeks and the Romans (derived from the Etruscans) to take omens from the inspection of the entrails (especially the liver) of animals offered in sacrifice.

22. *the divination for Jerusalem*] The lot fixing the campaign against Jerusalem.

23. *it shall be unto them*] The Jews in their vain confidence shall look upon the hopes gathered from the divinations by the Babylonians as false and groundless.

*to them that have sworn oaths*] According to some, "oaths of oaths are theirs;" i.e. they have the most solemn oaths sworn by God to His people, in these they trust, forgetful of the sin which broke the condition upon which these promises were given. More probably the allusion is to the oaths which the Jews had sworn to Nebuchadnezzar as vassals (xvii. 18, 19); therefore they trust he will not attack them, forgetting how imperfectly they had kept their oaths, and that Nebuchadnezzar knew this.

*but he will call to remembrance the iniquity*] The king of Babylon will by punishment remind them of their perjury (2 K. xxv. 6, 7; 2 Chr. xxxvi. 17).

25. *profane*] Rather, "wounded,"—not dead but—having a death-wound. The prophet, turning from the general crowd, addresses Zedekiah.

*when iniquity shall have an end*] i.e. at the time when iniquity shall be closed with punishment. So in v. 29.

26. *The diadem (the mitre, the peculiar head-dress of the high priest) shall be removed, and the crown taken off* (this shall not be as it is), the low exalted, and the high abased. Glory shall be removed alike from priest and king: the present glory and power attached to the government of God's people shall be quite removed.

27. *it shall be no more*] Or, "This also shall not be;" the present state of things shall not continue: all shall be confusion until

<sup>a</sup> Jer. 40. 1.  
<sup>b</sup> ch. 25. 2, 3, 6.  
<sup>c</sup> Zeph. 2. 8.  
<sup>d</sup> ver. 9, 10.  
<sup>e</sup> ch. 12. 24.  
<sup>f</sup> Job 18. 29.  
<sup>g</sup> Ps. 37. 13.  
<sup>h</sup> Jer. 47. 6, 7.  
<sup>i</sup> Gen. 15. 14.  
<sup>j</sup> ch. 18. 38.  
<sup>k</sup> ch. 16. 3.  
<sup>l</sup> ch. 7. 8.  
<sup>m</sup> ch. 22. 20.  
<sup>n</sup> ch. 23. 10.

28 whoso right it is; and I will give it *him*. ¶ And thou, son of man, prophesy and say, Thus saith the Lord GOD <sup>d</sup>concerning the Ammonites, and concerning their reproach; even say thou, ‘The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering: whiles they <sup>f</sup>see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are slain*, of the wicked, <sup>g</sup>whose day is come, when their iniquity *shall have* an end. <sup>h</sup>Shall I cause *it* to return into his sheath? <sup>i</sup>I will judge thee in the place where thou wast created, <sup>k</sup>in the land of thy nativity. 31 And I will <sup>l</sup>pour out mine indignation upon thee, I will <sup>l</sup>blow against thee in the fire of my wrath, and deliver thee into the hand of <sup>l</sup>brutish men, <sup>l</sup>and skilful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; <sup>l</sup>thou shalt be no more remembered: for I the LORD have spoken *it*.

<sup>a</sup> ch. 20. 4.  
<sup>b</sup> & 23. 36.  
<sup>c</sup> ch. 24. 6, 9.  
<sup>d</sup> Nah. 3. 1.  
<sup>e</sup> 2 Kin. 21.  
<sup>f</sup> 16.  
<sup>g</sup> Deut. 29.  
<sup>h</sup> 37.  
<sup>i</sup> 1 Kin. 9. 7.  
<sup>j</sup> Dan. 9. 16.  
<sup>k</sup> Isai. 1. 23.  
<sup>l</sup> Mic. 3. 1, 2.  
<sup>m</sup> Zeph. 3. 3.

**CHAP. 22. MOREOVER** the word of the LORD came unto me, saying, 2 Now, thou son of man, <sup>o</sup>wilt thou <sup>p</sup>judge, wilt thou judge <sup>q</sup>the <sup>r</sup>bloody city? yea, thou shalt <sup>s</sup>shew her all her abominations. 3 Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her time may come, and maketh idols <sup>t</sup>against herself to defile herself. Thou art become guilty in thy blood that thou hast <sup>u</sup>shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come <sup>v</sup>even unto thy years: <sup>w</sup>therefore have I made thee a reproach unto the heathen, and a mocking to all countries. *Those that be* near, and *those that be* far from thee, 6 shall mock thee, *which art* <sup>x</sup>infamous and much vexed. ¶ Behold, <sup>y</sup>the princes of Israel, every one were in thee to their

<sup>o</sup> Or, Cause it to return.   <sup>p</sup> Heb. city of bloods?   <sup>q</sup> Heb. polluted of name, much in vexation.

*He come to Whom the dominion belongs of right. Not Zedekiah but Jeconiah and his descendants were the rightful heirs of David's throne. Through the restoration of the true line was there hope for Judah (cp. Gen. xl ix. 10), the promised King in Whom all power shall rest—the Son of David—Messiah the Prince. Thus the prophecy of destruction ends for Judah in the promise of restoration (as in xx. 40 &c.).*

**28.** The burden of the Song of the Sword, also in the form of poetry, is again taken up, directed now against the Ammonites, who, exulting in Judah's destruction, fondly deemed that they were themselves to escape. For Judah there is yet hope, for Ammon irremediable ruin.

*their reproach] The scorn with which they reproach Judah (marg. reff.).*

*The sword...the glittering] Or, the sword is drawn for the slaughter; it is furbished that it may devour, in order that it may glitter. In the LXX. (and Vulg.) the sword is addressed; e.g. LXX., “Arise that thou mayest shine.”*

**29.** *while...unto thee] A parenthesis. The*

*Ammonites had their false diviners who deluded with vain hopes.*

*to bring thee upon the necks of them that are slain] To cast thee (Ammon) upon the heap of slaughtered men.*

*shall have an end] Shall have its final doom.*

**30. Shall I cause it to return...]** Or, Back to its sheath! The work of the sword is over.

**XXII. 1-16.** The fourth word of judgment. The sins which have brought ruin upon Jerusalem are the sins which disgrace the heathen inhabitants of Canaan, whom the Israelites were to cast out (cp. Lev. xviii.). The commission of like sins would insure like judgment.

**4. thy days, i.e. of judgment; thy years, i.e. of visitation (cp. xx. 25, 39).**

*a reproach...a mocking] Judah shall be like the Ammonites (xxi. 28).*

**5. i.e. Countries near and afar off shall mock thee, saying, “Ah! defined in name; Ah! full of turbulence!”**

**6. Render, Behold the princes of Israel, each according to his might (lit. “arm”) have been in thee in order to shed blood. They looked to might not right.**

7 <sup>1</sup>power to shed blood. In thee have they <sup>1</sup>set light by father and mother: in the midst of thee have they <sup>2</sup>dealt by <sup>2</sup>oppression with the stranger: in thee have they vexed the fatherless <sup>3</sup>and the widow. Thou hast <sup>4</sup>despised mine holy things, and <sup>5</sup>hast <sup>6</sup>profaned my sabbaths. In thee are <sup>3</sup>k men that carry tales to shed blood: <sup>1</sup>and in thee they eat upon the mountains: <sup>10</sup>in the midst of thee they commit lewdness. In thee have they <sup>7</sup>discovered their fathers' nakedness: in thee have they humbled <sup>8</sup>her that was <sup>8</sup>set apart for pollution. And <sup>9</sup>one hath committed abomination <sup>9</sup>with his neighbour's wife; and <sup>10</sup>another <sup>10</sup>hath <sup>11</sup>lewdly defiled his daughter in law; and another in thee <sup>12</sup>hath humbled his <sup>12</sup>sister, his father's daughter. In thee <sup>13</sup>have they taken gifts to shed blood; <sup>13</sup>thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by <sup>14</sup>extortion, and <sup>14</sup>hast forgotten me, saith the Lord God. ¶ Behold, therefore I have <sup>15</sup>smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. <sup>16</sup>Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? ¶ I the Lord have spoken <sup>17</sup>it, and will do <sup>17</sup>it. And <sup>18</sup>I will scatter thee among the heathen, and disperse thee in the countries, and <sup>19</sup>will consume thy filthiness out of thee. And thou <sup>20</sup>shalt take thine inheritance in thyself in the sight of the heathen, and <sup>21</sup>thou shalt know that I am the Lord. ¶ And the word of the Lord came unto me, saying, Son of man, <sup>22</sup>the house of Israel is to me become dross: all they <sup>23</sup>are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the <sup>24</sup>dross of silver. Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. <sup>25</sup>As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and <sup>26</sup>blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have <sup>27</sup>poured out my fury upon you. ¶ And the word of the Lord came unto me, saying, Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they <sup>28</sup>have devoured souls; <sup>29</sup>they have taken the treasure and precious things; they have made her many widows in the midst thereof. ¶ Her priests have

<sup>1</sup> Deut. 27.10.  
<sup>2</sup> Ex. 22. 21.

<sup>3</sup> ver. 26.

<sup>4</sup> Lev. 19. 30.  
<sup>5</sup> Ex. 23. 1.

Lev. 19. 16.

<sup>6</sup> ch. 18. 6, 11.

<sup>7</sup> Lev. 18. 7.

Lev. 20. 18.

<sup>8</sup> Lev. 18. 20.

Jer. 5. 8.

<sup>9</sup> Lev. 20. 12.

<sup>10</sup> Lev. 18. 9.

<sup>11</sup> Ex. 23. 8.

Deut. 16. 19.

Ex. 22. 25.

ch. 18. 13.

<sup>12</sup> Deut. 32. 18.

Jer. 3. 21.

<sup>13</sup> ch. 21. 17.

See ch.

21. 7.

<sup>14</sup> ch. 17. 24.

<sup>15</sup> Deut. 4. 27.

ch. 12. 14.

<sup>16</sup> ch. 23. 27.

<sup>17</sup> Ps. 9. 16.

<sup>18</sup> Isa. 1. 22.

Jer. 6. 24.

See Ps. 110.

119.

<sup>19</sup> ch. 22. 20.

<sup>20</sup> ch. 20. 8, 33.

<sup>21</sup> Hos. 6. 9.

<sup>22</sup> Matt. 23. 14.

<sup>23</sup> Mic. 3. 11.

Zeph. 3. 3.

<sup>24</sup> Mal. 2. 8.

<sup>1</sup> Heb. arm.

<sup>4</sup> Or, every one.

<sup>8</sup> Heb. drosses.

<sup>2</sup> Or, deceit.

<sup>5</sup> Or, every one.

<sup>9</sup> Heb. According to the

<sup>3</sup> Heb. men of slanders.

<sup>6</sup> Or, by lewdness.

gathering.

<sup>7</sup> Or, shall be profaned.

10. *set apart for pollution*] Or, “unclean by reason of impurity” (Lev. xii. 2).

16. *thou shalt take &c.*] Better as in marg. Thou shalt by thine own fault forfeit the privileges of a holy nation.

17-22. The fifth word of judgment. The furnace. In the besieged city the people shall be tried and purged.

18. *dross*] A frequent metaphor which denotes not only the corruption of the people, who have become like base metal, but also a future purification whereby, the dross being burnt away, the remnant of good may appear.

23-31. The sixth word of judgment. The special sins of princes, priests, and people.

<sup>1</sup> Lev. 22. 2.  
1 Sam. 2. 29.  
<sup>1</sup> Jer. 15. 19.

<sup>m</sup> Isni. 1. 23.  
Mic. 3. 2. 3.  
Zeph. 3. 3.  
<sup>n</sup> ch. 13. 10.  
<sup>o</sup> ch. 13. 6. 7.

<sup>p</sup> Jer. 5. 26.  
ch. 18. 12.

<sup>q</sup> Ex. 22. 21.  
Lev. 19. 33.

ch. 22. 7.

<sup>r</sup> Jer. 5. 1.

<sup>s</sup> ch. 13. 5.

<sup>t</sup> Ps. 109. 23.

<sup>u</sup> ver. 22.

<sup>v</sup> ch. 9. 10.

<sup>1</sup> violated my law, and have <sup>2</sup> profaned mine holy things: they have put no <sup>1</sup> difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned by them. Her <sup>3</sup>princes in the midst thereof are like wolves ravening the prey, to shed blood, <sup>and</sup> to destroy souls, to get dishonest gain. And <sup>4</sup>her prophets have daubed them with untempered *morter*, <sup>5</sup>seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. <sup>6</sup>The people of the land have used <sup>2</sup>oppression, and exercised robbery, and have vexed the poor and needy: yea, they have <sup>7</sup>oppressed the stranger <sup>8</sup>wrongfully. <sup>9</sup>And I sought for a man among them, that should <sup>10</sup>make up the hedge, and stand in the gap before me for the land, that I should not 31 destroy it: but I found none. Therefore have I "poured out mine indignation upon them; I have consumed them with the fire of my wrath: <sup>11</sup>their own way have I recompensed upon their heads, saith the Lord God.

**CHAP. 23.** THE word of the Lord came again unto me, saying, Son of man, there were <sup>1</sup>two women, the daughters of one mother: 3 and <sup>2</sup>they committed whoredoms in Egypt; they committed whoredoms in <sup>3</sup>their youth: there were their breasts pressed, 4 and there bruised the teats of their virginity. And the names of them were Aholah the elder, and Aholibah her sister: and <sup>4</sup>they were mine, and they bare sons and daughters. Thus were their names; Samaria is <sup>5</sup>Aholah, and Jerusalem <sup>6</sup>Aholibah. ¶ And Aholah played the harlot when she was mine; and she doted on her lovers, on <sup>7</sup>the Assyrians her neighbours, which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. Thus she <sup>8</sup>committed her whoredoms with them, with all them that were <sup>9</sup>the chosen men of Assyria, and with all on whom she doted: with 8 all their idols she defiled herself. Neither left she her whoredoms brought <sup>10</sup>from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their 9 whoredom upon her. Wherefore I have delivered her into the

<sup>1</sup> Heb. offered violence to.

<sup>2</sup> Or, deceit.

<sup>3</sup> Heb. without right.

<sup>4</sup> That is, His tent, or,

<sup>5</sup> tabernacle.

<sup>6</sup> That is, My tabernacle  
in her, 1 Kin. 8. 29.

<sup>7</sup> Heb. bestowed her whore-

<sup>8</sup> done upon them.

<sup>9</sup> Heb. the choice of the  
children of Asur.

**26. violated]** Better as in marg.; to offer violence to the Law is to misinterpret it. It was the special office of the priests to keep up the distinction between *holy* and *unholy*, *clean* and *unclean* (Lev. x. 10).

**28.** See marg. ref. note.

**30.** The land might be said to perish for the lack of such interpositions as saved their forefathers when Moses stood in the gap. This was a proof of the general corruption, that there was not in the city sufficient righteousness to save it from utter destruction. Prince, prophet, priest, all fail.

**XXIII.** The seventh word of judgment. The allegory of Aholah and Aholibah.

**2. of one mother]** Israel and Judah were branches of the same stock.

**4. Aholah...and Ahlibah]** More correctly

"Aholah" ("her own tent or tabernacle") and "Aholibah" ("My tent or tabernacle is in her"); names chosen to express that after the division Israel set up her own tabernacle in the place of the Temple in which God dwelt (1 K. xii. 32), while with Judah the Temple of God still remained. The Presence of God aggravated Judah's sins. In the times of the Captivity it was customary among the Jews to give their children names connected with the Temple or tabernacle.

**6.** The army of the Assyrians is described. War-horses formed an important part in the armies of Assyria and Egypt; Israel was deficient in this respect (Isai. xxxvi. 8).

**9.** For the cause which at last brought destruction on Israel, see marg. ref.

hand of her lovers, into the hand of the <sup>9</sup>Assyrians, upon whom she doted. These <sup>10</sup>discovered her nakedness : they took her sons and her daughters, and slew her with the sword : and she became <sup>11</sup>famous among women ; for they had executed judgment upon her. ¶ And <sup>12</sup>when her sister Aholibah saw this, <sup>k<sup>2</sup></sup>she was more corrupt in her inordinate love than she, and in her whoredoms <sup>13</sup>more than her sister in *her* whoredoms. She doted upon the <sup>14</sup>Assyrians *her* neighbours, <sup>m</sup>captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. Then I saw that she was defiled, *that they took* both one way, and *that* she increased her whoredoms : for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermillion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity : <sup>n</sup>and <sup>o</sup>as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea. And the <sup>p</sup>Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and <sup>q</sup>her mind was <sup>r</sup>alienated from them. So she discovered her whoredoms, and discovered her nakedness : then <sup>s</sup>my mind was alienated from her, like as my mind was alienated from her sister. Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, <sup>t</sup>wherein she had played the harlot in the land of Egypt. For she doted upon their paramours, <sup>u</sup>whose flesh is as the flesh of asses, and whose issue is like the issue of horses. Thus thou callest to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth. ¶ Therefore, O Aholibah, thus saith the Lord GOD ; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side ; the Babylonians, and all the Chaldeans, <sup>v</sup>Pekod, and Shoa, and Koa, and all the Assyrians with them : <sup>w</sup>all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

<sup>1</sup> Heb. a name.<sup>2</sup> Heb. she corrupted her inordinate love more than, &c.<sup>3</sup> Heb. more than the whoredoms of her sister.<sup>4</sup> Heb. at the sight of her eyes.<sup>5</sup> Heb. children of Babel.<sup>6</sup> Heb. loosed, or, disjoined.<sup>a</sup> 2 Kin. 17. 3, 4, 5, 6, 10, & 18. 9, 10.  
<sup>b</sup> ch. 16. 37.<sup>c</sup> Jer. 3. 8.  
<sup>d</sup> Jer. 3. 11.  
ch. 16. 47.<sup>e</sup> 2 Kin. 16. 7, 10.  
2 Chr. 28 16-23.  
<sup>f</sup> ver. 6, 23.<sup>g</sup> 2 Kin. 24. 1.  
ch. 16. 20.<sup>h</sup> ver. 22. 23.<sup>i</sup> Jer. 6. 8.<sup>j</sup> ver. 3.<sup>k</sup> ch. 16. 26.<sup>l</sup> ch. 16. 37.  
ver. 29.<sup>m</sup> Jer. 10. 21.  
<sup>n</sup> ver. 12.

10. famous] Or, infamous among women; lit. as in marg., i.e. a byword among women.

11. The idolatries of Manasseh's reign exceeded all that had gone before either in Israel or in Judah (2 K. xxi. 1-16 ; 2 Chr. xxxiii. 1-10).

14. After Israel's captivity Judah intrigued first with Assyria, then with Babylon, courting their monarchs, imitating their customs, and learning their idolatries.

pourtrayed upon the wall] The monuments of Nineveh shew how the walls of its palaces were adorned with figures precisely answering to this description. There is evidence that these sculptures were highly coloured with vermillion, or rather, red ochre.

16. The sending of messengers refers to the act of Ahaz (2 K. xvi. 7).

17. After Josiah's death and the usurpa-

tion of dominion by the Egyptians, the Babylonians were no doubt welcomed as friends (2 K. xxiv. 1). But the Jews were soon tired of their alliance and disgusted with their friends, and this led to the rebellion of Jehoiakim and the first Captivity.

19. Egypt] The kings of Judah played alternately Egypt against Babylon, and Babylon against Egypt. Jehoahaz was displaced by Necho for Jehoiakim, who then turned to the Chaldeans, and afterwards rebelling sought aid from Egypt. So Zedekiah was continually meditating help from Egypt, against which Jeremiah and Ezekiel were continually protesting.

23. Pekod, and Shoa, and Koa] Possibly words expressive of rank, or names of small Chaldean tribes, selected for their resemblance to expressive Hebrew words.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments. And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. <sup>x</sup>They shall also strip thee out of thy clothes, and take away thy <sup>y</sup>fair jewels. Thus <sup>z</sup>will I make thy lewdness to cease from thee, and <sup>a</sup>thy whoredom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. ¶ For thus saith the Lord God; Behold, I will deliver thee into the hand of *them* <sup>b</sup>whom thou hatest, into the hand of *them* <sup>c</sup>from whom thy mind is alienated: and they shall deal with thee hatefully, and shall take away all thy labour, and <sup>d</sup>shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. I will do these *things* unto thee, because thou hast <sup>e</sup>gone a whoring after the heathen, and because thou art polluted with their idols. Thou hast walked in the way of thy sister; therefore will I give her <sup>f</sup>cup into thine hand. Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: <sup>g</sup>thou shalt be laughed to scorn and had in derision; it containeth much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Thou shalt <sup>h</sup>even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord God. Therefore thus saith the Lord God; Because thou <sup>i</sup>hast forgotten me, and <sup>j</sup>cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms. ¶ The LORD said moreover unto me; Son of man, wilt thou <sup>k</sup>judge Aholah and Aholibah? yea, declare unto them their abominations; that they have committed adultery, and <sup>l</sup>blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, <sup>m</sup>whom they bare unto me, to pass for them through *the* fire, to devour *them*. Moreover this they have done unto me: they have defiled my sanctuary in the same day, and <sup>n</sup>have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, <sup>o</sup>thus have they done in the midst of mine house. And furthermore, that ye have sent for men <sup>p</sup>to come

<sup>x</sup> ch. 16. 33.  
<sup>y</sup> ch. 16. 41.  
<sup>z</sup> ch. 22. 15.  
<sup>a</sup> ver. 3, 19.  
<sup>b</sup> ch. 16. 37.  
<sup>c</sup> ver. 17.  
<sup>d</sup> ch. 16. 39.  
<sup>e</sup> ver. 26.  
<sup>f</sup> ch. 6. 9.  
<sup>g</sup> Jer. 25. 15.  
<sup>h</sup> ch. 22. 4, 5.  
<sup>i</sup> Ps. 75. 8.  
<sup>j</sup> Isai. 51. 17.  
<sup>k</sup> Jer. 2. 32.  
<sup>l</sup> & 13. 25.  
<sup>m</sup> ch. 22. 12.  
<sup>n</sup> 1 Kin. 14. 9.  
<sup>o</sup> Neh. 9. 26.  
<sup>p</sup> ch. 20. 4.  
<sup>q</sup> Isai. 58. 1.  
<sup>r</sup> ch. 10. 38.  
<sup>s</sup> ch. 16. 20,  
21, 36, 45.  
<sup>t</sup> & 20, 26, 31.  
<sup>u</sup> ch. 22. 8.  
<sup>v</sup> 2 Kin. 21. 4.

<sup>1</sup> Heb. instruments of thy decking.<sup>2</sup> Or, plead for.<sup>3</sup> Heb. coming.

24. *with chariots &c.]* Better "with armour, horsemen, and chariot."

25. *take away thy nose and thine ears]* Alluding to the barbarous custom of mutilating prisoners in the East (Dan. ii. 5). An Egyptian law prescribed this punishment for an adulteress.

*fire]* A mode of capital punishment (Jer. xxix. 22; Dan. iii.).

37. *blood]* One of the chief sins of Manasseh was that he *shed innocent blood* (2 K. xxi. 16, xxiv. 4).

38. *the same day]* The day when they made their offerings. See v. 39.

39. Jehovah was placed as it were in the list of deities, not acknowledged as the One God. Idols and idol-temples were erected close to the House of God, and yet the Temple-service went on (Jer. xxxii. 34).

40, 41. The figure is that of a woman decked in all her beauty, sitting on a couch (not bed) at a banquet prepared for those whom she has invited. This further offence is not one of idolatry, but that of courting

from far, <sup>a</sup>unto whom a messenger was sent; and, lo, they came : for whom thou didst <sup>b</sup>wash thyself, <sup>c</sup>paintedst thy eyes, and <sup>d</sup>deckedst thyself with ornaments, and satest upon a <sup>e</sup>stately bed, and a table prepared before it, <sup>f</sup>whereupon thou hast set <sup>g</sup>mine incense and mine oil. And a voice of a multitude being at ease <sup>h</sup>was with her : and with the men <sup>i</sup>of the common sort were brought <sup>j</sup>Sabceans from the wilderness, which put bracelets upon <sup>k</sup>their hands, and beautiful crowns upon their heads. Then said I unto her that was old in adulteries, Will they now commit <sup>l</sup>whoredoms with her, and she with them ? Yet they went in unto her, as they go in unto a woman that playeth the harlot : so went they in unto Aholah and unto Aholibah, the lewd women. And the righteous men, they shall <sup>m</sup>judge them after the manner of adulteresses, and after the manner of women that shed blood ; because they are adulteresses, and <sup>n</sup>blood is in their hands. For thus saith the Lord GOD ; <sup>o</sup>I will bring up a company upon them, and will give them <sup>p</sup>to be removed and spoiled. <sup>q</sup>And the company shall stone them with stones, and <sup>r</sup>dispatch them with their swords ; <sup>s</sup>they shall slay their sons and their daughters, and burn up their houses with fire. Thus <sup>t</sup>will I cause lewdness to cease out of the land, <sup>u</sup>that all women may <sup>v</sup>be taught not to do after your lewdness. And they shall recompence your lewdness upon you, and ye shall <sup>w</sup>bear the sins of your idols : <sup>x</sup>and ye shall know that I am the Lord GOD.

<sup>q</sup> Isai. 57. 9.  
<sup>r</sup> Ruth 3. 3.

<sup>s</sup> 2 Kin. 9. 30.  
<sup>t</sup> Jer. 4. 30.

<sup>u</sup> Esth. 1. 6.

<sup>v</sup> Isai. 57. 7.

<sup>w</sup> Amos 2. 8.

<sup>x</sup> ch. 16. 18.

<sup>y</sup> Hos. 2. 8.

<sup>z</sup> ch. 16. 38.

<sup>y</sup> ver. 37.

<sup>z</sup> ch. 16. 40.

<sup>a</sup> ch. 16. 40.

<sup>b</sup> 2 Chr. 36.

<sup>c</sup> 17. 10.

<sup>d</sup> ch. 24. 21.

<sup>e</sup> ch. 22. 15.

<sup>f</sup> Deut. 13.

<sup>g</sup> 11.

<sup>h</sup> Pet. 2. 6.

<sup>i</sup> ver. 35.

<sup>j</sup> ch. 20. 33.

**CHAP. 24.** AGAIN in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, 2 saying, Son of man, write thee the name of the day, even of this same day : the king of Babylon set himself against Jerusalem

<sup>1</sup> Heb. honourable.

<sup>2</sup> Heb. of the multitude of men.

<sup>3</sup> Or, drunkards.

<sup>4</sup> Heb. her whoredom.

<sup>5</sup> Heb. for a removing and

<sup>6</sup> spoil.

<sup>7</sup> Or, single them out.

alliances with other powers which were not less readily made than broken.

**40.** *that ye have sent*] Better, "they (*i.e.* Israel and Judah) sent."

**42.** *a voice &c.*] Or, *The voice of the tumult was stilled thereby.* The tumultuous cries of the invading army were stilled by these gifts. Others render *being at ease, living carelessly,*"

*of the common sort*] See marg.,—a multitudinous crowd.

*Sabceans*] Better as in marg. The Chaldeans were noted for their intemperance and revellings.

*the wilderness*] The desert tract which the Chaldeans had to pass from the North of Mesopotamia to the Holy Land. This verse describes the temporary effects of the alliance of Israel and Judah with the Assyrians and Babylonians. All became quiet, the allies received gifts (incense and oil) from Israel and Judah, and these in turn brought riches to Palestine, *bracelets upon their (*i.e.* Aholah's and Aholibah's) hands, and crowns upon their heads.*

**43.** *Will they now commit...?*] Rather, Now shall there be committed her whoredom, even this ; *i.e.* when Israel and Judah

had courted these alliances God said in wrath, "<sup>1</sup>This sin too shall be committed, and so (not yet) they went in"; the alliances were made according to their desires, and then followed the consequent punishment.

**45-49.** The judgment to be executed by the hands of their allies.

**45.** *the righteous men*] Or, righteous men. The allies are so called as the instruments of God's righteous judgments.

**48.** *to cease*] Because they are stricken and consumed. Cp. marg. ref.

*all women*] *i.e.* all countries.

**XXIV.** Ezekiel is commissioned to announce to his fellow-exiles that the destruction of Jerusalem, so long foretold, was now in course of execution, that the siege had actually begun. This he is to declare (1) by a parable—of the boiling pot, (2) by a symbolical act—the abstaining from the usual outward mourning for his wife's death.

**1.** The prophecies in this chapter were delivered two years and five months after those of the previous section (xx. 1). The day mentioned here was the very day on which Nebuchadnezzar completed his arrangements for the siege, and closed in the

<sup>a</sup> 2 Kin. 25.1.  
<sup>b</sup> Jer. 52. 4.  
<sup>c</sup> ch. 17. 12.  
<sup>d</sup> See Jer. 1. 13.

3 "this same day. <sup>b</sup>And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; <sup>c</sup>Set on a pot, set <sup>d</sup>it on, and also pour water into it: gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill <sup>e</sup>it with the choice bones. Take the choice of the flock, and <sup>f</sup>burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein. ¶ Wherefore thus saith the Lord God: Woe to <sup>g</sup>the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; <sup>h</sup>let no <sup>i</sup>lot fall upon it. For her blood is in the midst of her; she set it upon the top of a rock; <sup>j</sup>she poured it not upon the ground, to cover it with dust; that it might cause fury to come up to take vengeance; <sup>k</sup>I have set her blood upon the top of a rock, that it should not be covered. Therefore thus saith the Lord God; <sup>l</sup>Woe to the bloody city! I will even make the pile 10 for fire great. Heap on wood, kindle the fire, consume the flesh, 11 and spicke it well, and let the bones be burned. Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* <sup>m</sup>the filthiness of it may be molten in it, *that* the 12 scum of it may be consumed. She hath wearied *herself* lies, and her great scum went not forth out of her: her scum 13 *shall be* in the fire. In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, <sup>n</sup>till I have caused my fury to rest upon thee. <sup>o</sup>I the LORD have spoken *it*: it shall come to pass, and I will do *it*; I will not go back, <sup>p</sup>neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

<sup>k</sup> ch. 5. 13.  
<sup>l</sup> 1 Sam. 15. 29.  
<sup>m</sup> ch. 5. 11.

15, 16 Also the word of the LORD came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a strokē: yet neither shalt thou mourn nor weep, neither shall

17 thy tears <sup>run</sup> down. <sup>q</sup>Forbear to cry, <sup>r</sup>make no mourning for the dead, <sup>s</sup>bind the tire of thine head upon thee, and <sup>t</sup>put on

<sup>n</sup> Jer. 10. 5.  
<sup>o</sup> See Lev. 21. 10.  
<sup>p</sup> 2 Sam. 15. 30.

<sup>q</sup> Or, heap.

<sup>r</sup> Heb. go.

<sup>s</sup> Heb. Be silent.

city (marg. reff.). After the Captivity this day was regularly observed as a fast day (Zech. viii. 19).

3. *a pot*] Or, the caldron; with ref. to xi. 3. The prophet indicates by the figure utter destruction. The caldron is the city, the fire is the surrounding army, the flesh and bones are the inhabitants shut in within the walls.

4. *the pieces thereof*] Or, that belong to it; i.e. the pieces which are designed for the caldron, and belong to it as the inhabitants belong to the city. The choice pieces are the choice members of the community (xi. 3).

5. *burn*] Rather, as in marg.; the bones would serve for fuel.

6. *scum*] Better, rust (and in vv. 11, 12). *bring it out piece by piece*] It, the city; bring out the inhabitants, one by one, clear the city of them, whether by death, exile, or captivity.

*let no lot fall upon it*] In the captivity of Jehoiakin and in that of Jehoiachin, some

were taken, others left. Now all shall be removed.

7, 8. *the top of a rock*] The blood was poured upon a naked, dry, rock where it could not be absorbed or unnoticed.

10. *consume...spicke it well*] i.e. "dress the flesh, and make it froth and bubble, that the bones and the flesh may be all boiled up together."

16-27. The death of Ezekiel's wife took place in the evening of the same day that he delivered the foregoing prophecy. This event was to signify to the people that the Lord would take from them all that was most dear to them; and—owing to the extraordinary nature of the times—quiet lamentation for the dead, according to the usual forms of mourning, would be impossible.

17. The priest in general was to mourn for his dead (Lev. xxi. 1 seq.); but Ezekiel was to be an exception to the rule. The tire was the priest's mitre.

thy shoes upon thy feet, and <sup>a</sup>cover not thy <sup>1</sup>lips, and eat not <sup>a</sup>Mic. 3. 7.  
 18 the bread of men. ¶ So I spake unto the people in the morning:  
 and at even my wife died; and I did in the morning as I was  
 19 commanded. And the people said unto me, <sup>b</sup>Wilt thou not tell  
 20 us what these *things are* to us, that thou doest *so*? Then I  
 answered them, The word of the **LORD** came unto me, saying,  
 21 Speak unto the house of Israel, Thus saith the Lord **God**;  
 Behold, <sup>c</sup>I will profane my sanctuary, the excellency of your  
 strength, <sup>d</sup>the desire of your eyes, and <sup>e</sup>that which your soul  
 pitieith; <sup>f</sup>and your sons and your daughters whom ye have left  
 22 shall fall by the sword. And ye shall do as I have done: <sup>g</sup>ye  
 23 shall not cover your lips, nor eat the bread of men. And your  
 tires *shall* be upon your heads, and your shoes upon your feet:  
<sup>h</sup>ye shall not mourn nor weep; but <sup>i</sup>ye shall pine away for  
 24 your iniquities, and mourn one toward another. Thus <sup>a</sup>Ezekiel  
 is unto you a sign: according to all that he hath done shall  
 ye do: <sup>b</sup>and when this cometh, <sup>c</sup>ye shall know that I am the  
 25 Lord God. ¶ Also, thou son of man, *shall it not be* in the day  
 when I take from them <sup>d</sup>their strength, the joy of their glory,  
 the desire of their eyes, and <sup>e</sup>that whereupon they set their  
 26 minds, their sons and their daughters, *that* <sup>f</sup>he that escapeth in  
 that day shall come unto thee, to cause *thee* to hear *it* with *thine*  
 27 ears? <sup>g</sup>In that day shall thy mouth be opened to him which  
 is escaped, and thou shalt speak, and be no more dumb: and  
<sup>h</sup>thou shalt be a sign unto them; and they shall know that I am  
 the **LORD**. <sup>i</sup>Job 27. 15.  
<sup>j</sup>Ps. 78. 64.  
<sup>k</sup>ch. 33. 10.  
<sup>l</sup>Isai. 20. 3.  
<sup>m</sup>ch. 4. 3.  
<sup>n</sup>Jer. 17. 15.  
<sup>o</sup>John 13. 10.  
<sup>p</sup>ch. 25. 5.  
<sup>q</sup>ver. 21.  
<sup>r</sup>Jer. 7. 14.  
<sup>s</sup>ch. 20. 21.  
<sup>t</sup>Ps. 27. 4.  
<sup>u</sup>ch. 23. 47.  
<sup>v</sup>Jer. 16. 6.  
<sup>w</sup>ver. 17.

CHAP. 25. THE word of the **LORD** came again unto me, saying,

<sup>1</sup> Heb. *upper lip*: And so <sup>2</sup> Heb. *the pity of your soul*. <sup>3</sup> Heb. *the lifting up of their soul*.

*eat not the bread of men]* Food supplied for the comfort of the mourners.

*23. pine away]* Cp. Lev. xxvi. 30. The outward signs of grief were a certain consolation. Their absence would indicate a heart-consuming sorrow.

27. Ezekiel had been employed four years in foretelling the calamities about to come to pass. He had been utterly disregarded by the inhabitants of Jerusalem, and received with apparent respect but with real incredulity by those in exile. Now until the city had been actually taken, the voice of prophecy should cease, so far as God's people were concerned. Hence the intervening series of predictions relating to neighbouring and foreign nations (xxv.-xxxii.). After which the prophet's voice was again heard addressing his countrymen in their exile. This accounts for the apparently parenthetical character of the next eight chapters.

XXV.-XXXII. It was a distinct part of scriptural prophecy to address heathen nations. In Isaiah (xiii.-xix.), Jeremiah (xlvi.-li.), and here, one section is specially devoted to a collection of such prophecies. Every such prediction had the general purpose of exhibiting the conflict ever waging between the servants of God and the powers

of the world, the struggle in which the Church of Christ has still to wrestle against her foes (Eph. vi. 12), but in which she will surely prevail.

This series of prophecies, with one exception, was delivered at the time of the fall of Jerusalem; some shortly before, and some shortly after, the capture of the city. They were collected together to illustrate their original purpose of warning the nations not to exult in their neighbour's fall. Seven nations are addressed, which have had most intercourse with the children of Israel—on their eastern borders Moab and Ammon, to the South Edom, on the South-West Philistia, northward Tyre (the merchant city) and the more ancient Sidon, and lastly Egypt, alternately the scourge and the false stay of the chosen people. The number seven is symbolical of completeness. Seven prophecies against Egypt the chief of seven nations, denote the completeness of the overthrow of the heathen power, the antagonist of the kingdom of God. While other prophets hold out to these heathen nations some prospect of future mercy (e.g. Isai. xvi. 14; Jer. llix. 6, 11), Ezekiel speaks of their complete ruin. He was contemplating *national* ruin. In the case of Jerusalem there would be national restoration.

<sup>a</sup> ch. 6. 2.  
<sup>b</sup> Jer. 49. 1.  
ch. 21. 23.  
Amos 1. 13.  
Zeph. 2. 9.  
<sup>c</sup> Prov. 17. 5.  
ch. 26. 2.

<sup>c</sup> ch. 21. 20.  
<sup>c</sup> Isai. 17. 2.  
Zeph. 2. 14.  
<sup>f</sup> ch. 24. 24.  
<sup>g</sup> Job 27. 23.  
Lam. 2. 15.  
Zeph. 2. 15.  
<sup>h</sup> ch. 36. 5.  
Zeph. 2. 8.  
<sup>i</sup> ch. 35. 3.

<sup>k</sup> Isai. 15,  
& 16.  
Jer. 49. 1.  
Amos 2. 1.  
<sup>l</sup> ch. 35. 2, 5.

2 Son of man, <sup>a</sup>set thy face <sup>b</sup>against the Ammonites, and prophesy 3 against them ; and say unto the Ammonites, Hear the word of the Lord God ; Thus saith the Lord God ; <sup>c</sup>Because thou saidst, Aha, against my sanctuary, when it was profaned ; and against the land of Israel, when it was desolate ; and against the house 4 of Judah, when they went into captivity ; behold, therefore I will deliver thee to the <sup>d</sup>men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee : they shall eat thy fruit, and they shall drink thy milk. 5 And I will make <sup>e</sup>Rabbah <sup>f</sup>a stable for carnels, and the Ammonites a couchingplace for flocks : <sup>g</sup>and ye shall know that I am 6 the LORD. For thus saith the Lord God ; Because thou <sup>h</sup>hast clapped <sup>i</sup>thine <sup>j</sup>hands, and stamped with the <sup>k</sup>feet, and <sup>l</sup>rejoiced in <sup>m</sup>heart with all thy despite against the land of Israel ; 7 behold, therefore I will <sup>n</sup>stretch out mine hand upon thee, and will deliver thee for <sup>o</sup>a spoil to the heathen ; and I will cut thee off from the people, and I will cause thee to perish out of the countries : I will destroy thee ; and thou shalt know that I am 8 the LORD. <sup>p</sup>Thus saith the Lord God ; Because that <sup>q</sup>Moab and <sup>r</sup>Seir do say, Behold, the house of Judah is like unto all 9 the heathen ; therefore, behold, I will open the <sup>s</sup>side of Moab from the cities, from his cities <sup>t</sup>which are on his frontiers, the glory of the country, Both-jeshimoth, Baal-meon, and Kiri-

<sup>1</sup> Heb. children.

<sup>2</sup> Heb. hand.

<sup>3</sup> Heb. foot.

<sup>4</sup> Heb. soul.

<sup>5</sup> Or, meat.

<sup>6</sup> Heb. shoulder of Moab.

but in the case of the heathen no such recovery. The *national* ruin was irretrievable ; the remnant to whom the other prophets hold out hopes of mercy were to find it as individuals gathered into God's Church, not as nations to be again set up. Ezekiel does not, like other prophets, prophesy against Babylon ; it was his mission to shew that for the moment, Babylon was the righteous instrument of the Divine wrath, doing God's work in punishing His foes. In prophesying against foreign nations, Ezekiel often adopts the language of those who preceded him.

XXV. The four nations most closely connected with one another by geographical position and by intercourse, are addressed in a few brief sentences concluding with the same refrain—*Ye shall know that I am the Lord* (*e.g.* v. 5). This prophecy was delivered immediately after the capture of the city by Nebuchadnezzar, and so is later, in point of time, than some of the prophecies that follow it.

1-7. The Ammonites were inveterate foes of the descendants of Abraham.

4. *men of the east*] The wild wandering Arabs who should come in afterwards upon the ruined land. The name was a common term for the nomadic tribes of the desert. Cp. Isai. xiii. 20.

*palaces*] encampments. The tents and folds of nomadic tribes. After subjugation by Nebuchadnezzar (xxi. 28), the land was subjected to various masters. The Graeco-Egyptian kings founded a city on the site

of Rabbah (v. 5), called Philadelphia, from Ptolemy Philadelphus. In later times, Arabs from the East have completed the doom pronounced against Rabbah.

7. *for a spoil*] Or, for a portion.

8. Prophecies against Moab which lay South of Ammon, and shared Ammon's implacable hostility to the children of Israel.

Seir was close to Moab. Edom is identified with Mount Seir in ch. xxxv., and Seir is therefore probably coupled with Moab here because, being near neighbours closely leagued together, they expressed a common exultation at Jerusalem's fall.

9. *I will open the side &c.*] i.e. lay it open to the attack of the enemy from the cities, from his cities, from his frontier (or, in every quarter). There is an ironical stress on *his* cities, because these cities belonged not to Moab but to Israel, having been assigned to the Reubenites (Num. xxxii. 38; Josh. xiii. 20). They lay to the North of the river Arnon, which was the proper boundary of Moab (Num. xxi. 13). The Moabites had in the last days of the kingdom of Israel recovered this territory (Isai. xvi.). They still occupied this land in the time of Ezekiel (see Jer. xlvi.).

*the glory of the country*] This tract, belonging to the district called by the Arabians *Al Belka*, has been at all times highly valued on account of the excellence of its pastures for cattle. The most southern of these three cities is Kiriathaim, called on the



**CHAP. 26.** AND it came to pass in the eleventh year, in the first day of the month, *that* the word of the LORD came unto me, 2 saying, ¶Son of man, <sup>a</sup>because that Tyrus hath said against Jerusalem, <sup>b</sup>Aha, she is broken *that was* the gates of the people : she is turned unto me : I shall be replenished, *now* she is laid 3 waste : therefore thus saith the Lord GOD ; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against 4 thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers : I will also scrape her dust from her, and <sup>c</sup>make her like the top of a 5 rock. It shall be *a place for* the spreading of nets <sup>d</sup>in the midst of the sea : for I have spoken *it*, saith the Lord GOD : and it 6 shall become a spoil to the nations. And her daughters which <sup>e</sup>are in the field shall be slain by the sword ; <sup>f</sup>and they shall 7 know that I *am* the LORD. ¶For thus saith the Lord GOD ; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, <sup>g</sup>a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much 8 people. He shall slay with the sword thy daughters in the field : and he shall <sup>h</sup>make a fort against thee, and <sup>i</sup>cast a mount 9 against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he 10 shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee : thy walls shall shake at the noise of the horsemen, and of the wheels, and of the

<sup>1</sup> Or, pour out the engine of shot.

**XXVI.** Prophecies against Tyre. The siege of Tyre lasted thirteen years beginning B.C. 585, about three years after the capture of Jerusalem. While besieging Jerusalem, Nebuchadnezzar had driven Pharaoh Hophra back to the borders of Egypt. Tyre being thus relieved from a dangerous enemy, was exulting in her own deliverance, and in her neighbour's ruin, when Ezekiel predicted the calamity about to befall her. The name Tyre means *rock*, and was given to the city in consequence of its position. This island-rock was the heart of Tyre, and the town upon the continent—called “Old Tyre,” possibly as having been the temporary position of the first settlers—was the outgrowth of the island city. The scanty records of ancient history give no distinct evidence of the capture of insular Tyre by Nebuchadnezzar; but the fact is very probable. Cp. especially *vv. 7-12, xxix. 18*. The present state of Tyre is one of utter desolation, though the end was long delayed (cp. *Isai. xxiii.*). Tyre was great and wealthy under Persian, Greek, Roman, and even Mahometan masters. The final ruin of Tyre was due to the sultan of Egypt (A.D. 1291). *in the first day of the month*] The number of the month being omitted, many suppose “the month” to mean the month when Jerusalem was taken (*the fourth month*), called *the month*, as being so well known. The capture of the city is known to have taken place on the *ninth day of the fourth month*,

and its destruction on *the seventh day of the fifth month*. This prophecy therefore preceded by a few days the capture of the city. The condition of Jerusalem in the latter months of its siege was such that the Tyrians may well have exulted as though it had already fallen.

<sup>2. gates]</sup> i.e. one gate of two leaves. <sup>the people]</sup> Or, the peoples (and in *xvii. 3*), the plural expressing the fact that many peoples passed through Jerusalem, as the central place on the highway of commerce, e.g. in the reign of Solomon. This was viewed with jealousy by Tyre, who owed her greatness to the same cause, and in the true spirit of mercantile competition exulted in the thought that the trade of Jerusalem would be diverted into her markets. Render, Aha ! She is broken,—the gate of the peoples ! She is turned unto me. I shall be filled. She is laid waste.

<sup>3. her daughters &c.]</sup> The subject states upon the mainland, on which she at this time relied for supplies.

<sup>7-14.</sup> The description of the siege is that of a town invested by land.

<sup>7. Nebuchadrezzar]</sup> Jer. xxi. 2 note.

<sup>8. lift up the buckler]</sup> i.e. set a wall of shields, under cover of which the walls could be approached.

<sup>9. engines of war]</sup> Or, his battering ram. <sup>axes]</sup> swords. They who would break down the towers, rush on with their swords to slay the defenders.

chariots, when he shall enter into thy gates, <sup>1</sup>as men enter into  
 11 a city wherein is made a breach. With the hoofs of his  
 horses shall he tread down all thy streets: he shall slay thy  
 people by the sword, and thy strong garrisons shall go down to  
 12 the ground. And they shall make a spoil of thy riches, and  
 make a prey of thy merchandise: and they shall break down  
 thy walls, and destroy <sup>2</sup>thy pleasant houses: and they shall lay  
 thy stones and thy timber and thy dust in the midst of the  
 13 water. <sup>3</sup>And I will cause the noise of <sup>4</sup>thy songs to cease; and  
 14 the sound of thy harps shall be no more heard. And <sup>5</sup>I will  
 make thee like the top of a rock: thou shalt be <sup>6</sup>a place to spread  
 nets upon; thou shalt be built no more: for I the Lord have  
 15 spoken <sup>7</sup>it, saith the Lord GOD. ¶ Thus saith the Lord GOD to  
 Tyrus; Shall not the isles <sup>8</sup>shake at the sound of thy fall, when  
 the wounded cry, when the slaughter is made in the midst of  
 16 thee? Then all the <sup>9</sup>princes of the sea shall <sup>10</sup>come down from  
 their thrones, and lay away their robes, and put off their  
 broidered garments: they shall clothe themselves with <sup>11</sup>trem-  
 bling; <sup>12</sup>they shall sit upon the ground, and <sup>13</sup>shall tremble at  
 17 every moment, and <sup>14</sup>be astonished at thee. And they shall take  
 up a <sup>15</sup>lamentation for thee, and say to thee, How art thou  
 destroyed, <sup>16</sup>that wast inhabited <sup>17</sup>of seafaring men, the renowned  
 city, which wast <sup>18</sup>strong in the sea, she and her inhabitants,  
 18 which cause their terror <sup>19</sup>to be on all that haunt it! Now shall  
 "the isles tremble in the day of thy fall; yea the isles that <sup>20</sup>are  
 19 in the sea shall be troubled at thy departure. ¶ For thus saith  
 the Lord GOD; When I shall make thee a desolate city, like the  
 cities that are not inhabited; when I shall bring up the deep  
 20 upon thee, and great waters shall cover thee; when I shall  
 bring thee down <sup>21</sup>with them that descend into the pit, with the  
 people of old time, and shall set thee in the low parts of the  
 earth, in places desolate of old, with them that go down to the  
 pit, that thou be not inhabited; and I shall set glory <sup>22</sup>in the  
 21 land of the living; <sup>23</sup>I will make thee <sup>24</sup>a terror, and thou <sup>25</sup>shalt  
 be no more: <sup>26</sup>though thou be sought for, yet shalt thou never be  
 found again, saith the Lord GOD.

<sup>1</sup> Isa. 14.11.  
 Jer. 7.34.  
<sup>2</sup> Isa. 23.16.  
 ch. 28.13.  
 Rev. 18.22.  
<sup>3</sup> ver. 4, 5.

<sup>4</sup> Jer. 49.21.  
 ch. 27.28.

<sup>5</sup> Isa. 23.8.  
<sup>6</sup> Jonah 3.6.

<sup>7</sup> Job 2.13.  
<sup>8</sup> ch. 32.10.  
<sup>9</sup> ch. 27.35.  
<sup>10</sup> ch. 27.32.  
 Rev. 18.9.  
<sup>11</sup> Isa. 23.4.

<sup>12</sup> ver. 15.

" ch. 32.18.

<sup>13</sup> ch. 32.23.  
<sup>14</sup> ch. 27.36.  
<sup>15</sup> Ps. 37.36.

## CHAP. 27. THE word of the LORD came again unto me, saying,

<sup>1</sup> Heb. according to the enter-  
 ings of a city broken up.

<sup>2</sup> Heb. houses of thy desire.  
<sup>3</sup> Heb. trembling.

<sup>4</sup> Heb. of the seas.  
<sup>5</sup> Heb. terrorre.

11. *garrisons*] pillars, on which stood statues of some protecting god. Cp. 2K.x.26.

14. The siege had been on land, but the victory was to be completed by the subjection of the island-citadel.

15-21. The effect of the fall of Tyre.

18. *clothe themselves with trembling*] Mourners change their bright robes for sad garments.

17. *of seafaring men*] Lit. "from the seas," i.e. occupied by men who come from the seas. Tyre was an inhabited city rising from out of the sea.

20. Cp. Isa. xiv. 9. The image used by Isaiah and Jeremiah of Babylon is by Ezekiel applied to Tyre, as if to shew that Tyre and Babylon alike represent the world-

power. So in the Apocalypse Babylon is the kingdom of Antichrist.

*the land of the living*] The land of the true God, as opposed to the land of the dead, to which is gathered the glory of the world. Here then, together with the utter ruin of Tyre, rises the vision of renewed glory to Jerusalem. The coming Messiah is thus prophetically pointed out. The overthrow of God's enemies shall be accompanied by the establishment of His true kingdom.

XXVII. The dirge of Tyre written in poetical form. Tyre is compared to a fair vessel, to whose equipment the various nations of the world contribute, launching forth in majesty, to be wrecked and to perish. The nations enumerated point out

<sup>a</sup> ch. 26. 17.  
<sup>b</sup> & 23. 12.  
<sup>c</sup> ch. 23. 2.  
<sup>d</sup> Isai. 23. 3.  
<sup>e</sup> ch. 23. 12.

<sup>e</sup> Deut. 3. 9.

<sup>f</sup> Jer. 2. 10.

<sup>g</sup> 1 Kin. 5. 18.  
<sup>h</sup> Ps. 83. 7.

<sup>i</sup> Jer. 46. 9.  
<sup>j</sup> ch. 30. 5.

2 Now, thou son of man, "take up a lamentation for Tyrus; and say 3 unto Tyrus, ¶<sup>b</sup>O thou that art situate at the entry of the sea, which art <sup>c</sup>a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, <sup>d</sup>I am <sup>e</sup>of perfect beauty. 4 Thy borders <sup>f</sup>are in the <sup>g</sup>midst of the seas, thy builders have 5 perfected thy beauty. They have <sup>g</sup>made all thy <sup>h</sup>ship boards of fir trees of <sup>i</sup>Senir: they have taken cedar from Lebanon to 6 make masts for thee. Of the oaks of Bashan have they made thine oars; <sup>j</sup>the company of the Ashurites have made thy 7 benches of ivory, brought out of <sup>j</sup>the isles of Chittim. Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; <sup>k</sup>blue and purple from the isles 8 of Elishah was that which covered thee. The inhabitants of Zidon and Arvad were thy mariners: thy wise <sup>l</sup>men, O Tyrus, 9 that were in thee, were thy pilots. The ancients of <sup>m</sup>Gebal and the wise <sup>n</sup>men thereof were in thee thy <sup>o</sup>calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. They of Persia and of Lud and of <sup>p</sup>Phut were in thine

<sup>1</sup> Heb. perfect of beauty.

<sup>2</sup> Heb. heart.

<sup>3</sup> Heb. built.

<sup>4</sup> Or, they have made thy

hatches of ivory well trod-

den.

<sup>5</sup> Heb. the daughter.

<sup>6</sup> Or, purple and scarlet.

<sup>7</sup> Or, stoppers of chinks.

<sup>8</sup> Heb. strengtheners.

Tyre as the centre of commerce between the eastern and western world. This position, occupied for a short time by Jerusalem, was long maintained by Tyre, till the erection of Alexandria supplanted her in this traffic. Cp. the dirge of Babylon (Isai. xiv. 3-23); in each case the city named represents the world-power antagonistic to God.

3. *entry*] Lit. "entries." Ancient Tyre had two ports, that called the Sidonian to the North, the Egyptian to the South; the former exists to the present day. The term *entry of the sea* is naturally enough applied to a harbour as a place from which ships enter and return from the sea. The city was known in the earliest times as "Tyre the port."

5. *fir-trees* (or, cypress) of *Senir*] The name by which the Amorites knew Mount Hermon.

6. *the company...ivory*] Rather, "thy benches (or, deck) made they of ivory with boxwood" (or, larch), i.e. boxwood inlaid with ivory.

the *isles* (or, coasts) of *Chittim* is a phrase used constantly for Greece and the Grecian islands. It may probably be extended to other islands in the Mediterranean sea (Gen. x. 5), and thither ivory may have been brought from the coasts of North Africa.

7. Or, *Fine linen* (Gen. xli. 42) with *embroidery from Egypt* was *thy sail* that it might be to thee for a banner. Sails from Egypt were worked with various figures upon them which served as a device. Their boats had no separate pennons.

*blue and purple*] Tyrian purple was famous. The Tyrians no doubt imported from the neighbouring coasts the mollusks from which they dyed the fine linen of Egypt.

*isles of Elishah*] See Gen. x. 4. *Elishah* is considered equivalent to the Greek *Aeolis* on the western coast of Asia Minor. This and the islands adjacent would very naturally have commerce with the Tyrians. In early days the supply of the murex from the coast of Phenicia had been insufficient for the Tyrian manufactures. The isles of Greece abounded in the mollusks.

*that which covered thee*] As an awning.

8. *Arvad*] See Gen. x. 18. An island off the coast of Sidon, now called Ruaud.

9. *Gebal*] i.e. Byblos (modern Gebeil) in Phenicia, the chief seat of the worship of Adonis, and situated on an eminence overlooking the river Adonis, north of Beirut, not far from the Mediterranean sea. The *ancients* is a term for the council that presided over maritime cities.

10, 11. The prophet here leaves the allegory of the ship to describe the armies of the Tyrians composed of mercenary soldiers.

10. *Persia*] The name of this people does not occur in the more ancient Books of the Old Testament; but in the Books of the exile and after the exile it is frequent. This exactly corresponds with the record of history. It was just at the time that Ezekiel wrote that the rude and warlike people of Persia were rising into notice, soon about to seize, under Cyrus, the empire of the Asiatic world.

*Lud*] See Gen. x. 13. The union here of *Lud* with *Phut*, an undoubtedly African tribe (cp. xxx. 5; Isai. lxvi. 19) seems to indicate *Lud* to be of Hamite, not Semitic race. Both names occur repeatedly on Egyptian inscriptions, especially as supplying mercenary soldiers.

*Phut*] Libyans (see Gen. x. 6).

army, thy men of war: they hanged the shield and helmet in  
 11 thee; they set forth thy comeliness. The men of Arvad with  
 thine army were upon thy walls round about, and the Gamma-  
 dims were in thy towers: they hanged their shields upon thy  
 12 walls round about; they have made thy beauty perfect. <sup>a</sup>Tar-  
 shish was thy merchant by reason of the multitude of all kind of  
 riches; with silver, iron, tin, and lead, they traded in thy fairs.  
 13 <sup>b</sup>Javan, Tubal, and Meshech, they were thy merchants: they  
 traded <sup>c</sup>the persons of men and vessels of brass in thy market.  
 14 They of the house of <sup>d</sup>Togarmah traded in thy fairs with horses  
 15 and horsemen and mules. The men of <sup>e</sup>Dedan were thy mer-  
 chants; many isles were the merchandise of thine hand: they  
 16 brought thee for a present horns of ivory and ebony. Syria was  
 thy merchant by reason of the multitude of <sup>f</sup>the wares of thy  
 making: they occupied in thy fairs with emeralds, purple, and  
 17 broidered work, and fine linen, and coral, and <sup>g</sup>agate. Judah,  
 and the land of Israel, they were thy merchants: they traded in  
 thy market <sup>h</sup>wheat of <sup>i</sup>Minnith, and Pannag, and honey, and  
 18 oil, and <sup>j</sup>balm. Damascus was thy merchant in the multitude  
 of the wares of thy making, for the multitude of all riches; in  
 19 the wine of Helbon, and white wool. Dan also and Javan  
<sup>k</sup>going to and fro occupied in thy fairs: bright iron, cassia, and

<sup>l</sup> ver. 3.  
<sup>k</sup> Gen. 10. 4.  
<sup>l</sup> 2 Ch. 20. 36.

<sup>l</sup> Gen. 10. 2.

<sup>m</sup> Rev. 18. 13.

<sup>n</sup> Gen. 10. 3.  
 ch. 38. 6.

<sup>o</sup> Gen. 10. 7.

<sup>p</sup> 1 K. 5. 9, 11.  
 Ezra 3. 7.

<sup>q</sup> Judg. 11. 33.

<sup>r</sup> Jer. 8. 22.

<sup>1</sup> Or, merchandise.  
<sup>2</sup> Heb. thy works.

<sup>3</sup> Heb. chrysoprase.  
<sup>4</sup> Or, rosin.

<sup>5</sup> Or, Meuzal.

11. *Gammadims*] Rendered by LXX. "watchmen;" by others, "brave warriors;" but more probably the name of some nation of which we have no record. The custom of hanging shields upon the walls of a town by way of ornament seems to have been of purely Phenician origin, and thence introduced by Solomon into Jerusalem (1 K. x. 16).

12-24. The thread broken at v. 8 is taken up, and the various nations are enumerated which traded with Tyre.

12. *Turshish*] Tartessus in Spain (marg. ref.). Spain was rich in the metals named.

*merchant*] Especially applied to those who travelled about with caravans to carry on trade (see Gen. xxiii. 16).

*fairs*] Or, "wares" (v. 33). The word occurs only in this chapter. The foreign merchants gave their wares in return for the products delivered to them by Tyre.

13. *Javan*] Greece (*Ion*), including the Grecian colonies in Sicily and Italy.

*Tubal, and Meshech*] The Tibareni and Moschi, whose lands were on the Caucasian highlands between the Euxine and Caspian Seas (see marg. ref.), were a fine race of men; from thence slaves have been continually sought. Greece too in ancient times was famous for furnishing slaves.

14. *Togarmah*] Armenia.

15. *Dedan*] There were two tribes (Shemite and Hamite), each bearing the name of *Dedan* (see Gen. x. 7). The Hamite (Ethiopian) *Dedan* may well have supplied for a payment (rather than "for a present")

horns, ivory, and ebony; the Shemite (Arabians), "clothes for chariots" (see v. 20).

16. *Syria*] Aram here included Mesopotamia; and Babylon was famous for its precious stones. Many read "Edom."

*emeralds*] Rather, carbuncle.

*fine linen*] The word (*butz*) was used only in the times of the Captivity. It is a Phenician word, which in Greek assumed the form "byssus," properly "cotton," as distinguished from "linen;" the Phenicians spinning their threads from cotton wool, the Egyptians from flax.

17. *Minnith*] A city of the Ammonites, whose country was famous for wheat (2 Chr. xxvii. 5). The wheat was carried through the land of Israel to Tyre.

*Pannag*] This word occurs nowhere else, and has been very variously explained. Some take it to be "sweetwares." Others see in it the name of a place, fertile like *Minnith*, perhaps identical with Pangi on the road from Baalbec to Damascus.

18. *Helbon*] Chalybon, near Damascus, whose wine was a favourite luxury with Persian kings.

*white wool*] A product of flocks that grazed in the waste lands of Syria and Arabia.

19. *Dan* also]. Heb. *Vedan*, a place in Arabia, not elsewhere mentioned.

*going to and fro*] Better as in marg. a proper name, *Meuzal*, or rather, "from Uzal" which was the ancient name of Senaa the capital of Yemen in Arabia. Greek merchants would carry on commerce between Uzal and Tyre.

*bright iron*] Lit. "wrought iron;" iron

\* Gen. 25. 3. 20 calamus, were in thy market. \* Dedan was thy merchant in  
 21 precious clothes for chariots. Arabia, and all the princes of  
 \* Gen. 25. 13. <sup>1</sup>Kedar, <sup>2</sup>they occupied with thee in lains, and rams, and goats:  
 Isai. 60. 7. 22 in these were they thy merchants. The merchants of Sheba and  
 " Gen. 10. 7. Raamah, they were thy merchants: they occupied in thy fairs  
 1 K. 10. 1. with chief of all spices, and with all precious stones, and gold.  
 Ps. 72. 10. 23 \* Haran, and Canneh, and Eden, the merchants of Sheba,  
 Isai. 60. 6. 24 Asshur, and Chilmad, were thy merchants. These were thy mer-  
 \* Gen. 11. 31. 25 calches in <sup>3</sup>all sorts of things, in blue <sup>4</sup>clothes, and broidered  
 \* Gen. 25. 3. work, and in chests of rich apparel, bound with cords, and made  
 of cedar, among thy merchandise.

<sup>2</sup> Ps. 48. 7. 25 \* The ships of Tarshish did sing of thee in thy market: and thou  
 Isai. 2. 16. wast replenished, and made very glorious <sup>5</sup>in the midst of the  
 " ver. 4. seas. Thy rowers have brought thee into great waters: <sup>6</sup>the east  
<sup>6</sup> Ps. 49. 7. 26 wind hath broken thee in the <sup>7</sup>midst of the seas. Thy riches,  
<sup>c</sup> Prov. 11. 4. and thy fairs, thy merchandise, thy mariners, and thy pilots, thy  
 Rev. 18. 9. calkers, and the occupiers of thy merchandise, and all thy men  
<sup>d</sup> ch. 26. 15. of war, that are in thee, <sup>8</sup>and in all thy company which is in  
<sup>e</sup> Rev. 18. 17. the midst of thee, shall fall into the <sup>9</sup>midst of the seas in the  
 &c. 28 day of thy ruin. The <sup>10</sup>suburbs shall shake at the sound of  
 / Job 2. 12. 29 the cry of thy pilots. And <sup>11</sup>all that handle the oar, the mar-  
 Rev. 18. 19. 30 iners, and all the pilots of the sea, shall come down from their  
<sup>g</sup> Esth. 4. 1. 30 ships, they shall stand upon the land; and shall cause their  
 Jer. 6. 26. voice to be heard against thee, and shall cry bitterly, and shall  
 / cast up dust upon their heads, they shall wallow themselves

<sup>1</sup> Heb. clothes of freedom. <sup>3</sup> Or, excellent things. <sup>6</sup> Or, even with all.  
<sup>2</sup> Heb. they were the mer- <sup>4</sup> Heb. foldings. <sup>7</sup> Heb. heart. <sup>8</sup> Or, waves.

worked into plates smooth and polished. Yemen was famous for the manufacture of sword-blades.

*cassia*] The inner bark of an aromatic plant.

*calamus*] A fragrant reed-like plant (see Ex. xxx. 23, 24). Both are specially products of India and Arabia.

20. *Dedan*] See v. 15. It is remarkable that *Dedan* and *Sheba* occur both among the descendants of Ham in Gen. x. 7, and among the descendants of Abraham and Keturah in Gen. xxv. 3. This seems to indicate that there were distinct nomad tribes bearing the same names of Hamite and of Semitic origin; or it may be that whereas some of the nomad Arabs were Hamite, others Semitic, these were of mixed origin, and so traced up their lineage alike to Ham and Shem. Here we have, at any rate, a number of Arabian nomad tribes mentioned together, and these tribes and their caravans were in those days the regular merchant travellers between East and West. Tyre by her ships spread over Europe the goods which by these caravans she obtained from India and China.

*precious clothes*] Or "clothes of covering," cloths of tapestry.

21. *Kedar*] The representative of the pastoral tribes in the North-West of Arabia.

22. *Sheba*] Sabaea, the richest country of

Arabia, corresponded nearly with what is now called Yemen or Arabia Felix.

*Raamah*] Closely connected with *Sheba*, whose seat is supposed to have been in the neighbourhood of the Persian Gulf.

23. *Haran*] Charra in Mesopotamia.

*Canneh*] Culnech (Gen. x. 10), probably Ctesiphon on the Tigris.

*Eden*] On the Euphrates (Isai. xxxvii. 12). *the merchants of Sheba*] Here the towns or tribes that traded with Sheba. Sheba maintained a considerable trade with Mesopotamia.

*Chilmad*] Possibly Kalwada near Bagdad.

24. *all sorts of things*] See marg.

*made of cedar*] Rather, made fast. 25. *did sing of thee*] Or, were thy bulwarks, i.e. bulwarks of thy traffic. Others render, "were thy caravans," thy mer-

chandise.

26. *the east wind*] Cp. marg. ref.

27. All who have been enumerated as sharing in, and constituting, the glory of Tyre are now recounted as partakers in her wreck.

28. *The suburbs*] Or, "precincts." Tyre rose from the midst of the sea; her "precincts" were the surrounding waters and the adjoining coasts.

29. As Tyre is figured by a large vessel, so are the subject-states by smaller boats which accompany the great ship. These

31 in the ashes: and they shall <sup>1</sup>make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart <sup>and</sup> bitter wailing. And in their wailing they shall <sup>2</sup>take up a lamentation for thee, and lament over thee, <sup>3</sup>saying, <sup>4</sup>What city is like Tyrus, like the destroyed in the midst of the sea? <sup>5</sup>When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time <sup>when</sup> <sup>6</sup>thou shalt be broken by the seas in the depths of the waters <sup>7</sup>thy merchandise and all thy company in the midst of thee shall fall. <sup>8</sup>All the inhabitants of the isles shall be astonished at thee, and their kings shall be sorrowful, they shall be troubled in <sup>their</sup> countenance. The merchants among the people <sup>9</sup>shall hiss at thee; <sup>10</sup>thou shalt be <sup>11</sup>a terror, and <sup>12</sup>never <sup>13</sup>shalt be any more.

<sup>1</sup> Jer. 16. 6.  
<sup>2</sup> Mic. 1. 10.<sup>3</sup> ch. 26. 17.<sup>4</sup> Rev. 18. 18.<sup>5</sup> Rev. 18. 19.<sup>6</sup> ch. 26. 10.<sup>7</sup> ver. 27.<sup>8</sup> ch. 26. 15.<sup>9</sup> Jer. 18. 16.<sup>10</sup> ch. 26. 21.

**CHAP. 28.** THE word of the LORD came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and <sup>1</sup>thou hast said, I am a God, I sit in the seat of God, <sup>2</sup>in the <sup>3</sup>midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: behold, <sup>4</sup>thou art wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: <sup>5</sup>by thy great wisdom <sup>and</sup> by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, <sup>6</sup>the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of <sup>7</sup>them that are slain in the midst of the

<sup>11</sup> ver. 9.<sup>12</sup> ch. 27. 3. <sup>13</sup><sup>14</sup> Isa. 31. 3.<sup>15</sup> Zech. 9. 2.<sup>16</sup> Ps. 62. 10.<sup>17</sup> Zech. 9. 3.<sup>18</sup> ch. 30. 11.<sup>1</sup> Heb. *terrore*.<sup>2</sup> Heb. *shall not be for ever*.<sup>3</sup> Heb. *heart*<sup>4</sup> Heb. *by the greatness of thy wisdom*.

terrified by the storm approach the land. Tyre is hopelessly swallowed up, crew and all, in the midst of the sea. The small crafts escape to shore.

31. *utterly bald*] See vii. 18 note.

35. The news of Tyre's ruin shall reach to distant isles, to merchant cities who trade with her. These in their selfish love of gain shall rejoice over her who was once paramount over them, hissing out against her curses and scorn.

**XXVIII. 1-10.** The prophecy against the prince of Tyre. Throughout the East the majesty and glory of a people were collected in the person of their monarch, who in some nations was worshipped as a god. The prince is here the embodiment of the community. Their glory is his glory, their pride his pride. The doom of Tyre could not be complete without denunciation of the prince of Tyre. Idolatrous nations and idolatrous kings were, in the eyes of the prophet, antagonists to the true God. In them was embodied the principle of evil opposing itself to the Divine govern-

ment of the world. Hence some of the Fathers saw upon the throne, not simply a hostile monarch, but *the Prince of this world, spiritual wickedness (or wicked spirits) in high places*. Whenever evil in any way dominates over good, there is a *Prince of Tyre*, against whom God utters His voice. The mystery of iniquity is ever working, and in that working we recognize the power of Satan whom God condemns and will destroy.

2. *thou hast said, I am a god!*] Cp. xxix. 3; Dan. iv. 30; Acts xii. 22; 2 Thess. ii. 4.

I sit in the seat of God] Words denoting the speaker's pride; but the situation of the island-city, full of beauty, in the midst of the blue water of the Mediterranean, gives force to the expression. Cp. the words describing the lot of Tyre as having been in *Eden* (v. 13).

thou art a man] Rather, thou art man.

3. *thou art wiser than Daniel!*] The passage is one of strong irony. Cp. xiv. 14; Dan. vi. 3.

<sup>a</sup> ver. 2. 9 seas. Wilt thou yet <sup>b</sup>say before him that slayeth thee, I *am* God? but thou *shall be* a man, and no God, in the hand of him  
<sup>b</sup> ch. 31. 18. 10 that <sup>c</sup>slayeth thee. Thou shalt die the deaths of <sup>d</sup>the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord Gon.

<sup>c</sup> ch. 27. 2.  
<sup>d</sup> ch. 27. 3.  
ver. 3.  
<sup>e</sup> ch. 31. 8, 9.  
<sup>f</sup> ch. 26. 13.  
<sup>g</sup> See Ex. 25. 20.  
ver. 10.  
<sup>h</sup> ch. 20. 40.

11, 12 Moreover the word of the LORD came unto me, saying, Son of man, <sup>i</sup>'take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; <sup>k</sup>'Thou sclest up the sum, 13 full of wisdom, and perfect in beauty. Thou hast been in <sup>l</sup>'Edon the garden of God; every precious stone was thy covering, the <sup>m</sup>sardius, topaz, and the diamond, the <sup>n</sup>beryl, the onyx, and the jasper, the sapphire, the <sup>o</sup>emerald, and the carbuncle, and gold: the workmanship of <sup>p</sup>thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed <sup>q</sup>cherub that covereth; and I have set thee so: thou wast upon <sup>r</sup>the holy mountain of God; thou hast walked 15 up and down in the midst of the stones of fire. Thou *wast* perfect in thy ways from the day that thou wast created, till 16 iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: wherefore I will cast thee as profane out of the mountain of God: and I will destroy thee, <sup>s</sup>O covering cherub,  
<sup>t</sup> ver. 14. 17 from the midst of the stones of fire. <sup>u</sup>Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will 18 lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be asto-

<sup>i</sup> Or, woundeth.<sup>j</sup> Or, ruby.<sup>k</sup> Or, chrysolite.<sup>l</sup> Or, chrysoprase.

<sup>9.</sup> but thou shalt be a man] Rather, yet art thou man.

<sup>10.</sup> the uncircumcised] The heathen idolaters as opposed to the Covenant-people.

<sup>11-19.</sup> The dirge of the prince of Tyre, answering to the dirge of the state. The passage is ironical; its main purpose is to depict all the glory, real or assumed, of the prince of Tyre, in order to show how deplorable should be his ruin.

<sup>12.</sup> To seal the sum is to make up the whole measure of perfection. Cp. the LXX.

<sup>13.</sup> Thou hast been in Edon] Thou wast &c. The prince of Tyre is ironically described as the first of creation; but at the same time the parallel is to be maintained in his fall from glory. Like Adam in the enjoyment of paradise, he shall be like Adam in his fall.

<sup>every precious stone]</sup> All the stones here named are found in the High Priest's breast-plate (Ex. xxviii. 17-20), but their order is different, and three stones named in Exodus (the third row) are wanting. The prophet may purposely have varied the description because the number twelve (that of the tribes of Israel) had nothing to do with the

prince of Tyre, and he wished to portray, not a High Priest, but a king, having in view a figure which was to a Jew, especially to a priest, the very type of magnificence.

<sup>Tabrets</sup> (or, drums) and <sup>pipes</sup> were a common expression for festivity and triumph.

<sup>14.</sup> Thou art] Better, Thou wert. <sup>the anointed cherub that covereth]</sup> In the Temple the Cherubim and all holy things were consecrated and anointed with oil (Ex. xxx. 26 &c.). The prince of Tyre was also anointed as a sovereign priest—covering or protecting the minor states, like the Cherubim with outstretched wings covering the Mercy-Seat.

<sup>thou wast upon the holy mountain]</sup> As the cherub was in the Temple on the holy mountain, so the prince of Tyre was presiding over the island-city, rising like a mountain from the deep.

<sup>stones of fire]</sup> i.e. bright and shining. Decked with bright jewels, the prince walked among jewels in gorgeous splendour.

<sup>15.</sup> The perfection was false, unsuspected until the iniquity which lay beneath was found out.

nished at thee: "thou shalt be <sup>1</sup>a terror, and never *shalt thou* <sup>2</sup>be any more.

**20, 21** Again the word of the LORD came unto me, saying, Son of man, <sup>a</sup>set thy face <sup>b</sup>against Zidon, and prophesy against it, and **22** say, Thus saith the Lord God; "Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and <sup>c</sup>they shall know that I *am* the LORD, when I shall have executed **23** judgments in her, and shall be <sup>d</sup>sanctified in her. "For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD. **24** And there shall be no more <sup>e</sup>a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them; and they shall know that I *am* the Lord **25** God. ¶ Thus saith the Lord God; When I shall have <sup>f</sup>gathered the house of Israel from the people among whom they are scattered, and shall be <sup>g</sup>sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall <sup>h</sup>dwell <sup>i</sup>safely therein, and shall <sup>j</sup>build houses, and <sup>k</sup>plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that <sup>l</sup>despise them round about them; and they shall know that I *am* the LORD their God.

<sup>a</sup> ch. 6. 2.  
<sup>b</sup> Isa. 23. 4.  
<sup>c</sup> Jer. 25. 22.  
<sup>d</sup> ch. 32. 30.  
<sup>e</sup> Ex. 14. 4.  
<sup>f</sup> ch. 39. 13.  
<sup>g</sup> Ps. 9. 16.  
<sup>h</sup> ch. 20. 41.  
<sup>i</sup> & 36. 23.  
<sup>j</sup> ch. 39. 22.

<sup>k</sup> Num. 33. 55.  
Josh. 23. 13.

<sup>l</sup> Isa. 11. 12.  
ch. 11. 17.  
& 37. 21.  
ver. 22.

<sup>m</sup> Jer. 23. 6.  
ch. 38. 29.  
<sup>n</sup> Isa. 65. 21.  
Amos 9. 14.  
<sup>o</sup> Jer. 31. 5.

**CHAP. 29.** IN the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying, **2** Son of man, <sup>a</sup>set thy face against Pharaoh king of Egypt, and **3** prophesy against him, and <sup>b</sup>against all Egypt: speak, and say, Thus saith the Lord God; ¶ <sup>c</sup>Behold, I *am* against thee,

<sup>a</sup> ch. 28. 21.  
<sup>b</sup> Isa. 19. 1.  
Jer. 48. 2.  
<sup>c</sup> Jer. 44. 30.  
ch. 28. 22.

<sup>1</sup> Heb. terrors.

<sup>2</sup> Or, with confidence.

<sup>3</sup> Or, spoil.

**21.** Prophecy against Zidon. Zidon (mod. Saida) was more ancient than Tyre and was the original metropolis of Phoenicia (Gen. x. 19), but in the times of Phoenician greatness it ever played a subordinate part. Only once (Judg. x. 12) do we find the *Zidoniens* in conflict with Israel. The evil which they did was the seducing them to idolatry (cp. r. 24), as in the case of Jezebel, daughter of Ethbaal, king of the Zidoniens (1 K. xvi. 31). The capture of Tyre by Nebuchadnezzar increased the importance of Zidon, which was a wealthy and flourishing town when Artaxerxes Ochus destroyed it. It has rallied from time to time, but has never attained to any great consequence, though not in such complete ruin as Tyre.

**22.** *be glorified...be sanctified!* Or, "get Me glory...haveshown Myself holy" (and in v. 25).

**25, 26.** The contrast of the future of Israel with that of the surrounding nations. This prophecy reaches far beyond a mere temporal restoration. It points to times of more permanent security, when from all nations and kingdoms the Church of Christ, the Israel of God, shall be gathered in, when the power of the world shall be for ever broken, and the kingdom of Christ shall be established for ever.

This transition from the enemies to the people of God closes the portion of the prophecies against the nations in the immediate vicinity of the Israelites, before passing to the more distant Egypt.

**XXIX.-XXXII.** Prophecies against Egypt which, uttered (with the exception of xxix. 17 to end) in regular succession, predict the downfall of Pharaoh Hophra and the desolation of Egypt.

**XXIX. 1-16.** First prophecy against Egypt delivered some months before the preceding prophecies against Tyre (see xxvi. 1), the prophecies against the nations being given, not in their chronological, but in their geographical order, according to their nearness to Jerusalem.

*I the tenth year*] Jerusalem had been besieged, but not taken. Jeremiah delivered his prophecy against Egypt, about the time when the approach of Pharaoh Hophra's army caused the Chaldeans for the time to raise the siege (Jer. xxxvii. 5). This was the solitary instance of Egypt meddling with the affairs of Palestine or Syria after the battle of Carchemish (cp. 2 K. xxiv. 7); it met with speedy punishment.

**3.** The king is addressed as the embodiment of the state.

<sup>d</sup> Ps. 74. 13.  
Isai. 51. 0.  
ch. 32. 2.  
<sup>e</sup> See ch. 28. 2.  
<sup>f</sup> Isai. 37. 29.  
ch. 33. 4.

<sup>g</sup> Jor. 8. 2.  
& 23. 33.  
<sup>h</sup> Jor. 7. 33.  
& 34. 20.

<sup>i</sup> 2Kin. 18. 21.  
Isai. 36. 0.  
<sup>k</sup> Jor. 37. 5.  
ch. 17. 17.

<sup>l</sup> ch. 14. 17.  
& 32. 11, 12.

<sup>m</sup> ch. 30. 12.  
<sup>n</sup> ch. 30. 6.  
<sup>o</sup> ch. 32. 13.

Pharaoh king of Egypt, the great <sup>d</sup>dragon that lieth in the midst of his rivers, <sup>e</sup>which hath said, My river is mine own, 4 and I have made it for myself. But <sup>f</sup>I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, 5 and all the fish of thy rivers shall stick unto thy scales. And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers : thou shalt fall upon the <sup>g</sup>open fields ; <sup>h</sup>thou shalt not be brought together, nor gathered : <sup>i</sup>I have given thee for meat to the beasts of the field and to the fowls of the heaven. 6 And all the inhabitants of Egypt shall know that I am the LORD, because they have been a <sup>j</sup>staff of reed to the house of 7 Israel. <sup>k</sup>When they took hold of thee by thy hand, thou didst break, and rend all their shoulder : and when they leaned upon thee, thou breakest, and madest all their loins to be at a stand. 8 Therefore thus saith the Lord God ; Behold, I will bring <sup>l</sup>a sword upon thee, and cut off man and beast out of thee. And the land of Egypt shall be desolate and waste ; and they shall know that I am the LORD : because he hath said, The river is 10 mine, and I have made it. Behold, therefore I am against thee, and against thy rivers, <sup>m</sup>and I will make the land of Egypt <sup>n</sup>utterly waste and desolate, <sup>o</sup>from the tower of <sup>p</sup>Syene even 11 unto the border of Ethiopia. <sup>q</sup>No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be in-

<sup>1</sup> Heb. face of the field.

<sup>2</sup> Heb. wastes of waste.

<sup>3</sup> Or, from Migdol to Syene,

Ex. 14. 2. Jcr. 41. 1.

<sup>4</sup> Heb. Seveneh.

**dragon]** Here the crocodile, the great monster of the Nile, which was regarded very differently in different parts of Egypt. By some it was worshipped and embalmed after death, and cities were named after it (*e.g.* in the Arsinoite nome). Others viewed it with the utmost abhorrence. An animal so terrible, so venerated, or so abhorred, was an apt image of the proud Egyptian monarch—the more so, perhaps, because it was in truth less formidable than it appeared, and often became an easy prey to such as assailed it with skill and courage.

**lieth in the midst of his rivers]** Sais, the royal city, during the twenty-sixth dynasty was in the Delta, in the very midst of the various branches and canals of the Nile.

**My river is mine own &c.]** It was the common boast of Hophra (Apries), that “not even a god could dispossess him of power.” The river was at all times the source of fertility and wealth to Egypt, but especially so to the Saite kings, who had their royal residence on the river, and encouraged intercourse with foreigners, by whose commerce the kingdom was greatly enriched.

**4. hooks in thy jaws]** Cp. Job xli. 2. The crocodile is thus rendered an easy prey.

**fish of thy rivers]** i.e. the allies of Egypt shall be involved in her ruin.

**6. staff of reed]** The *reed* was specially appropriate to Egypt as the natural product of its river.

**7. So Egypt was continually proving to**

Israel, to Jehoiakim and to Zedekiah. The tenses are present not past.

**to be at a stand]** Others, “to totter.”

**10. from the tower of Syene]** Or, as in marg. *Migdol* (tower) was about two miles from Suez. *Syene* was the most southern town in Egypt, on the borders of Ethiopia, in the Thebaid, on the eastern bank of the Nile. The modern Assuan lies a little to the North-East of the ancient *Syene*.

**10-12.** We have no record of the circumstances of the Chaldean invasion of Egypt, but it is possible that it did not take place till after the fall of Tyre. We gather of what nature it must have been by comparing the description of the results of Assyrian conquest (Isai. xxxvii. 25 seq.). Minute fulfilment of every detail of prophecy is not to be insisted upon, but only the general fact that Egypt would for a time, described as forty years, be in a state of collapse. No great stress is to be laid on the exact number of years. The number of years passed in the wilderness became to the Hebrews a significant period of chastisement.

Nebuchadnezzar’s occupation of Egypt was of no long duration, and his ravages, though severe, must have been partial. Peace with Babylon was favourable to the development of home-works, but since the peace was in truth subjugation, it was hollow and in fact ruinous. Further, it is to be remembered that God fulfills His decree by a gradual rather than an immediate pro-

12 habited forty years. <sup>¶</sup> And I will make the land of Egypt <sup>p ch. 30.7, 26.</sup> desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and 13 will disperse them through the countries. ¶ Yet thus saith the Lord God; At the <sup>¶</sup> end of forty years will I gather the Egyptians from the people whither they were scattered: and I will bring again the captivity of Egypt, and will cause them to return <sup>¶</sup> Isai. 19. 23.  
Jer. 46. 26.  
<sup>r ch. 17. 6.</sup> into the land of Pathros, into the land of their habitation; and 14 they shall be there a <sup>¶</sup> base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. And it shall be no more <sup>¶</sup> the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God. <sup>¶</sup> Isai. 30. 2.  
& 36. 4, 6.

17 And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me, saying, Son of man, 'Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and <sup>¶</sup> take her spoil, and take her prey; and it shall be the wages for his army. 20 I have given him the land of Egypt <sup>¶</sup> for his labour wherewith he "served against it, because they wrought for me, saith <sup>¶</sup> Jer. 25. 9.  
21 Lord God. In that day <sup>¶</sup> will I cause the horn of the house of Israel to bud forth, and I will give thee <sup>¶</sup> the opening of the mouth in the midst of them; and they shall know that I am the Lord. <sup>¶</sup> Ps. 132. 17.  
<sup>v ch. 24. 27.</sup>

<sup>1</sup> Or, birth.<sup>2</sup> Heb. low.<sup>3</sup> Heb. spoil her spoil, and prey her prey.<sup>4</sup> Or, for his hire.

cess. The ravages of Nebuchadnezzar were the beginning of the end, and all the desolation which followed may be looked upon as a continuous fulfilment of God's decree. The savage fury with which Cambyses swept over Egypt amply realized all that Ezekiel foretold. Many places recovered some wealth and prosperity, but from the time of Herodotus the kingdom never again became really independent. Egyptian rulers gave place to Persian, Persian to the successors of Alexander the Great, who gave place in turn to Rome. So thoroughly was the prophecy of Ezekiel fulfilled (*vv. 14, 15*).

13. A similar respite was promised to Moab (*Jer. xlvi. 47*), to Ammon (*Jer. xlix. 6*), and to Tyre (*Isai. xxiii. 15*).

14. *Pathros*] The Thebaid or Upper Egypt, the original seat of the kingdom.

*the land of their habitation*] Rather, as marg., i.e. the home of the restored exiles.

16. The false confidence of the Israelites brought to remembrance, i.e. discovered in the sight of God and man their iniquity, i.e. their treachery and perjury to the Chal-

deans; their falsehood being made evident when they *looked after* (turn to) the Egyptians and seek their aid in rebellion. The ruin of Egypt shall put an end to all this.

17-21. The prophet places this prediction out of chronological order, that he may point out what had not been stated in the foregoing prophecy, viz., that the agent who should strike the first blow on Egypt should be the Chaldaean king, Nebuchadnezzar.

18. *yet had he no wages*] It is not improbable that the Tyrians before they surrendered their island-citadel managed to remove much of their treasure; but others explain the verse;—that the siege and capture of Tyre is to be regarded as the work appointed, and the possession of Egypt as the reward or wages for the work.

21. Egypt being the antagonist of the people of God, her overthrow inaugurated the triumph of good over evil.

*the horn &c.*] Or, "an horn to bud forth to the house of Israel."

*I will give thee the opening of the mouth*]

**CHAP. 30.** THE word of the LORD came again unto me, saying, 2 Son of man, prophesy and say, Thus saith the Lord GOD; <sup>a</sup>Howl 3 ye, Woe worth the day! For <sup>b</sup>the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the 4 heathen. And the sword shall come upon Egypt, and great <sup>c</sup>pain shall be in Ethiopia, when the slain shall fall in Egypt, and they <sup>d</sup>shall take away her multitude, and <sup>e</sup>her foundations 5 shall be broken down. Ethiopia, and <sup>f</sup>Libya, and Lydia, and <sup>g</sup>all the mingled people, and Chub, and the <sup>h</sup>men of the land 6 that is in league, shall fall with them by the sword. ¶ Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: <sup>i</sup>from the tower of Syene shall they fall in it by the sword, saith the Lord GOD. 7 <sup>j</sup>And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities 8 that are wasted. And they shall know that I am the LORD, when I have set a fire in Egypt, and when all her helpers shall 9 be <sup>k</sup>destroyed. In that day <sup>l</sup>shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

<sup>l</sup> ch. 29. 10. 10 Thus saith the Lord God; <sup>m</sup>I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.  
<sup>n</sup> ch. 28. 7. 11 He and his people with him, <sup>o</sup>the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords  
<sup>p</sup> Isai. 10. 5. 12 against Egypt, and fill the land with the slain. And <sup>q</sup>I will make the rivers <sup>r</sup>dry, and <sup>s</sup>sell the land into the hand of the wicked: and I will make the land waste, and <sup>t</sup>all that is therein,  
<sup>m</sup> Isai. 10. 4. 13 by the hand of strangers: I the LORD have spoken it. Thus saith the Lord God; I will also <sup>u</sup>destroy the idols, and I will cause <sup>v</sup>their images to cease out of Noph; <sup>w</sup>and there shall be no more a prince of the land of Egypt: <sup>x</sup>and I will put a fear in the land of Egypt. And I will make <sup>y</sup>Pithros desolate, and will set fire in <sup>z</sup>Zoan, <sup>aa</sup>and will execute judgments in No.  
<sup>o</sup> 10. <sup>1</sup> Or, *fear*. <sup>4</sup> Or, *from Migdol to Syene*. <sup>7</sup> Heb. *the fulness thereof*.  
<sup>2</sup> Heb. *Phut*, ch. 27. 10. <sup>5</sup> Heb. *broken*. <sup>8</sup> Or, *Tanis*.  
<sup>3</sup> Heb. *children*. <sup>6</sup> Heb. *drought*.

When these things should begin to come to pass the prophet's mouth should be opened to declare their meaning, and to make known the end to which all was tending.

**XXX. 1-19.** Third prophecy against Egypt, probably to be connected with the previous verses (cp. xxx. 10 with xxix. 17-21 note). Some consider it to belong to the earlier part of xxix. (cp. xxix. 10, 12 with xxv. 5, 6).

**3. the time of the heathen]** The time when the heathen (Egyptians) shall be judged.

**5. Libya, and Lydia]** Or, as in xxvii. 10, Phut and Lud.

**the mingled people]** Foreigners, who settled in Egypt. The Saite dynasty of Egyptian kings were especially favourable to foreign immigrants. Hophra employed many of them in his armies, and in this way, according to Herodotus, lost the affections of his Egyptian subjects. See Jer. xxv. 20 note.

**Chub]** The word occurs here only. It was

some tribe in alliance with Egypt, either of African race like Lud and Phut, or settlers like the mingled people. A not improbable suggestion connects it with *Coptos*, of which the Egyptian form was *Qeb*, *Qebt* or *Qalt*.

**the men of the land that is in league** Rather, the children of the land of the covenant, i.e. of Israel (see xvi. 8). After the destruction of Jerusalem Jews withdrew into Egypt (Jer. xlivi. 7). Many of them would naturally enough be found in the Egyptian armies. This is in favour of the later date assigned to this section.

**6. See marg. ref. note.**

**9. careless Ethiopians]** The Ethiopians, who were dwelling in fancied security (Zeph. ii. 15), shall tremble at Egypt's ruin.

**13. Noph]** Memphis (Isai. xix. 13).

**14. Zoan]** Tanis, a city and nome of Lower Egypt (Num. xiii. 22). See marg. ref. note.

**No]** Diospolis. See marg. ref. note.

15 And I will pour my fury upon <sup>1</sup>Sin, the strength of Egypt; 16 and <sup>1</sup>I will cut off the multitude of No. And I will <sup>2</sup>set fire in Egypt: Sin shall have great pain, and No shall be rent <sup>*t* Jer. 46. 25.  
" ver. 8.</sup>

17 asunder, and Noph *shall have* distresses daily. The young men of <sup>2</sup>Aven and of <sup>3</sup>Pi-beseth shall fall by the sword: and 18 these *cities* shall go into captivity. <sup>2</sup>At Tephaphnehes also the day shall be *darkened*, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into 19 captivity. Thus will I execute judgments in Egypt: and they shall know that I am the LORD.

20 And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD 21 came unto me, saying, ¶ Son of man, I have <sup>2</sup>broken the arm of Pharaoh king of Egypt; and, lo, <sup>2</sup>it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold 22 the sword. Thereforo thus saith the Lord GOD; Behold, I am against <sup>1</sup>Pharaoh king of Egypt, and will <sup>2</sup>break his arms, the strong, and that which was broken; and I will cause the sword 23 to fall out of his hand. <sup>2</sup>And I will scatter the Egyptians among the nations, and will disperse them through the countries. 24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly 25 wounded man. But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and <sup>2</sup>they shall know that I am the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out 26 upon the land of Egypt. <sup>2</sup>And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the LORD.

**CHAP. 31.** AND it came to pass in the eleventh year, in the third month, in the first *day* of the month, *that* the word of the LORD

<sup>1</sup> Or, Pelusium. <sup>2</sup> Or, Heliopolis. <sup>3</sup> Or, Pubastum. <sup>4</sup> Or, restrained.

**17. Aren]** The same as *On* (Gen. xli. 45), or *Heliopolis*. The word *Aren* means also "transgression" (cp. Hos. x. 8). Some have thought that here too Ezekiel substituted the word *Aven* for *On* to mark the sin of idolatry there in full vogue.

**Pi-beseth]** The Bubastis of Herodotus. The hieroglyphic name is "Pe-bast," the house of Bast (the Egyptian Artemis, the cat-headed goddess). Bubastis was situated on the easternmost, the Pelusian, branch of the Delta. The road from Pelusium to Memphis lay through Bubastis and *On*. In the days of Herodotus Bubastis was the seat of one of the chief annual festivals of the Egyptians. The Persians took the town and razed the walls. The ruins bear the modern name Tel-Basta.

**18. Tephaphnehes]** See marg. ref. note. **break the yokes of Egypt]** i.e. break the yokes imposed by Egypt, or break up the tyrannous dominion of Egypt over other lands.

**20-26. Fourth prophecy against Egypt**

spoken three months before the capture of Jerusalem (xxvi. 1), and three months after the prophecy of xxix. 1. Meantime Pharaoh-Hophra's attempt on Jerusalem had been foiled, and the Egyptians driven back into their own country (Jer. xxxvii. 5 note).

**21. I have broken]** Especially by the defeat at Carchemish.

**a roller]** Or, a bandage.

**22. the strong]** Such power as Egypt yet retained at home and abroad.

**that which was broken]** The power which Egypt aimed at ineffectually, the conquest of Palestine and Syria.

**XXXI. 1. in the third month]** More than a month before Jerusalem was taken (cp. Jer. xxxix. 2).

**3-9. Fifth prophecy against Egypt:** a warning to Pharaoh from the fate of the Assyrians. The Assyrian empire, after having been supreme in Asia for four centuries, had been overthrown by the united forces of the Babylonians and Medes, in the year of the

2 came unto me, saying, Son of man, speak unto Pharaoh, king of  
 a ver. 18. 3 Egypt, and to his multitude; ¶<sup>a</sup>Whom art thou like in thy  
 b Dan. 4. 10. greatness? <sup>b</sup>Behold, the Assyrian was a cedar in Lebanon<sup>1</sup> with  
 c Jer. 51. 36. fair branches, and with a shadowing shroud, and of an high  
 d Dan. 4. 11. 4 stature; and his top was among the thick boughs. <sup>c</sup>The waters  
 e ch. 17. 23. <sup>d</sup>Made him great, the deep <sup>e</sup>set him up on high with her rivers  
 Dan. 4. 12. running round about his plants, and sent out her <sup>f</sup>little rivers  
 f Gen. 2. 8. 5 unto all the trees of the field. Therefore <sup>g</sup>his height was exalted  
 ch. 28. 13. above all the trees of the field, and his boughs were multiplied,  
 g Dan. 5. 20. and his branches became long because of the multitude of waters,  
 h ch. 23. 7. 6 <sup>h</sup>when he shot forth. All the <sup>i</sup>fowls of heaven made their nests  
 & 35. 8. in his boughs, and under his branches did all the beasts of the  
 i Isai. 18. 6. field bring forth their young, and under his shadow dwelt all  
 oh. 32. 4. 7 great nations. Thus was he fair in his greatness, in the length  
 & Ps. 82. 7. 8 of his branches: for his root was by great waters. The cedars  
 m ch. 32. 18. in the <sup>j</sup>garden of God could not hide him: the fir trees were not  
 like his boughs, and the chestnut trees were not like his  
 12 branches; nor any tree in the garden of God was like unto him  
 13 in his beauty. I have made him fair by the multitude of his  
 14 branches: so that all the trees of Eden, that were in the garden  
 15 of God, envied him. ¶ Therefore thus saith the Lord God;  
 Because thou hast lifted up thyself in height, and he hath shot  
 11 his top among the thick boughs, and <sup>k</sup>his heart is lifted up in  
 12 his height; I have therefore delivered him into the hand of the  
 mighty one of the heathen; <sup>l</sup>he shall surely deal with him: I  
 13 have driven him out for his wickedness. And strangers, <sup>m</sup>the  
 terrible of the nations, have cut him off, and have left him:  
 upon the mountains and in all the valleys his branches are  
 fallen, and his boughs are broken by all the rivers of the land;  
 and all the people of the earth are gone down from his shadow,  
 14 and have left him. Upon his ruin shall all the fowls of the  
 15 heaven remain, and all the beasts of the field shall be upon his  
 branches: to the end that none of all the trees by the waters  
 exalt themselves for their height, neither shoot up their top  
 among the thick boughs, neither their trees <sup>n</sup>stand up in their  
 height, all that drink water: for <sup>o</sup>they are all delivered unto  
 death, <sup>p</sup>to the nether parts of the earth, in the midst of the  
 15 children of men, with them that go down to the pit. ¶ Thus  
 saith the Lord God; In the day when he went down to the

<sup>1</sup> Heb. *fair of branches.*<sup>4</sup> Or, *conduits.*<sup>uuto him.</sup><sup>2</sup> Or, *nourished.*<sup>5</sup> Or, *when it sent them*<sup>7</sup> Or, *stand upon themselves*  
*for their height.*<sup>3</sup> Or, *brought him up.*<sup>6</sup><sup>6</sup> Heb. *in doing he shall do*

battle of Carchemish (B.C. 605), which had broken the power of Egypt. This gives force to the warning to Egypt from Assyria's fall.

4. *his plants]* Rather, her plantation. The water represents the riches and might which flowed into Assyria.

5. *when he shot forth]* Or, when the deep water sent forth its streams.

8. *garden of God]* Paradise.

10-14. Assyria's fall.

11. More accurately: Therefore I will deliver him, &c....he shall surely deal with him. I have driven him out, &c.

14. *their trees]* Rather, as in marg. "stand-

ing unto themselves" meaning "standing in their own strength." The clause will then run thus: "Neither all that drink water stand up" in their own strength. *All that drink water* means mighty princes to whom wealth and prosperity flow in. The Egyptians owed everything to the waters of the Nile. The substance is, that Assyria's fall was decreed in order that the mighty ones of the earth might learn not to exalt themselves in pride or to rely on themselves, seeing that they must share the common lot of mortality.

15-17. Effect of Assyria's fall.

grave I caused a mourning : I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed : and I caused Lebanon <sup>1</sup> to mourn for him, and all the trees of 16 the field fainted for him. I made the nations to "shake at the sound of his fall, when I <sup>o</sup>cast him down to hell with them that descend into the pit : and <sup>p</sup>all the trees of Eden, the choice and best of Lebanon, all that drink water, <sup>q</sup>shall be comforted in the 17 nether parts of the earth. They also went down into hell with him unto <sup>r</sup>them that <sup>s</sup>were slain with the sword; and <sup>t</sup>they that <sup>were</sup> his arm, <sup>u</sup>dwell under his shadow in the midst of the 18 then. "To whom art thou thus like in glory and in greatness among the trees of Eden ? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth : 'thou shalt lie in the midst of the uncircumcised with <sup>v</sup>them that <sup>were</sup> slain by the sword. This <sup>x</sup>is Pharaoh and all his multitude, saith the Lord God.

<sup>u</sup> ch. 26. 15.  
<sup>v</sup> Isai. 14. 15.  
<sup>w</sup> Isai. 14. 8.  
<sup>x</sup> ch. 32. 31.

<sup>r</sup> Lam. 4. 20.  
<sup>s</sup> ver. 2  
<sup>t</sup> ch. 32. 19.

<sup>u</sup> ch. 28. 10.  
& 32. 19, 21.

**CHAP. 32.** AND it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the Lord 2 came unto me, saying, Son of man, "take up a lamentation for Pharaoh king of Egypt, and say unto him, ¶ <sup>b</sup>Thou art like a young lion of the nations, <sup>c</sup>and thou *art* as a <sup>d</sup>whale in the seas : and thou camest forth with thy rivers, and troubledst the waters 3 with thy feet, and <sup>e</sup>fouledst their rivers. Thus saith the Lord God ; I will therefore <sup>f</sup>spread out my net over thee with a company of many people ; and they shall bring thee up in my net. 4 Then <sup>g</sup>will I leave thee upon the land, I will cast thee forth upon the open field, and <sup>h</sup>will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth 5 with thee. And I will lay thy flesh <sup>i</sup>upon the mountains, and 6 fill the valleys with thy height. I will also water with thy blood <sup>j</sup>the land wherein thou swimmest, <sup>k</sup>even to the mountains ;

<sup>a</sup> ch. 27. 2.  
<sup>b</sup> ver. 16.  
<sup>c</sup> ch. 19. 3, &  
34. 13.  
<sup>d</sup> ch. 29. 3.

<sup>e</sup> ch. 31. 18.  
<sup>f</sup> ch. 12. 13.  
Hos. 7. 12.

<sup>g</sup> ch. 20. 5.  
<sup>h</sup> ch. 31. 13.

<sup>i</sup> ch. 31. 12.

<sup>1</sup> Heb. *to be black*.      <sup>2</sup> Or, *dragon*.      <sup>3</sup> Or, *the land of thy swimming*.

**15.** *I covered the deep]* To cover with sack-cloth was an expression of mourning (xxvii. 31). The deep, the source of Assyria's prosperity (*v. 4*), was made to mourn, being dried up instead of giving forth its waters, its glad abundance.

*for him]* Upon his account.

*floods...great waters]* Or, rivers...the multitude of waters (as in *rr. 4, 5*).

*Lebanon* represents the country which Assyria governed; *the trees*, the tributary princes.

**16.** See marg. *reff.*

**17.** *his arm &c.]* The subject princes who were his strength and support in war.

**18.** Application to Pharaoh.

*the uncircumcised]* The Egyptians, at least their nobles, were circumcised. Pharaoh should thus be dishonoured with those whom the Egyptians themselves deemed unclean.

**XXXII. 1.** *in the twelfth month]* About one year and seven months after the destruction of Jerusalem. In the meantime had occurred the murder of Gedaliah and the flight into Egypt of the Jews left behind by the Chaldeans (Jer. xli.-xlvi.).

Jeremiah, who had accompanied them, foretold their ruin (Jer. xliv.) in a prophecy probably contemporaneous with the present—the sixth against Egypt, delivered in the form of a dirge (2-16).

*2. Thou art like &c.]* Rather, Thou wouldest be like to (others, “wast likened unto”) a young lion.

*and thou art]* In contrast to what thou wouldest be.

*a whale]* Rather, crocodile (marg. ref. note). Pharaoh should have been like the king of beasts, but he is a mere sea-monster. There is strong irony here, because the Egyptian king was proud of the comparison between himself and the mighty crocodile.

*seas]* The word is often used of the waters of a great river, like the Nile.

*thou comest forth with thy rivers]* Rather, thou didst burst forth in thy rivers as the crocodile does from the water into which he has plunged.

**5.** The prophet passes from the image of the crocodile to that of dead bodies of the slain heaped up on the land. Some render *height*, “foulness.”

<sup>1</sup> Isai. 13. 10.  
<sup>2</sup> Amos 8. 9.  
<sup>3</sup> Matt. 24. 20.  
<sup>4</sup> Rev. 6. 12.

7 and the rivers shall be full of thee. And when I shall <sup>1</sup>put thee out, <sup>2</sup>I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give <sup>3</sup>her light. All the <sup>2</sup>bright lights of heaven will I make <sup>3</sup>dark over thee, and set darkness upon thy land, saith the Lord God. 9 I will also <sup>4</sup>vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou <sup>5</sup>ch. 27. 35. 10 hast not known. Yea, I will make many people <sup>4</sup>amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and <sup>1</sup>they shall tremble at every moment, every man for his own life, in the day of thy <sup>6</sup>Jer. 40. 20. 11 fall. ¶ <sup>7</sup>"For thus saith the Lord GOD; The sword of the king ch. 30. 4. 12 of Babylon shall come upon thee. By the swords of the mighty <sup>8</sup>ch. 28. 7. will I cause thy multitude to fall, <sup>9</sup>the terrible of the nations, all of them: and <sup>10</sup>they shall spoil the pomp of Egypt, and all the <sup>11</sup>ch. 29. 10. 13 multitude thereof shall be destroyed. I will destroy also all the <sup>12</sup>ch. 29. 11. beasts thereof from beside the great waters; <sup>13</sup>neither shall the foot of man trouble them any more, nor the hoofs of beasts 14 trouble them. Then will I make their waters deep, and cause 15 their rivers to run like oil, saith the Lord God. When I shall make the land of Egypt desolate, and the country shall be <sup>16</sup>Ex. 7. 5. destitute of that whereof it was full, when I shall smite all <sup>17</sup>ch. 0. 7. them that dwell therein, <sup>18</sup>then shall they know that I am the <sup>19</sup>2 Sam. 1. 17. 16 LORD. This is the <sup>20</sup>lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall <sup>21</sup>ch. 20. 17. lament for her, even for Egypt, and for all her multitude, saith the Lord GOD.

<sup>1</sup> ch. 23. 20. 17 It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the LORD came unto me, saying, <sup>18</sup>¶ Son of man, wail for the multitude of Egypt, and <sup>1</sup>cast them down, even her, and the daughters of the famous nations, unto the nother parts of the earth, with them that go down into the <sup>21</sup>ch. 31. 2. 18. 19 pit. <sup>2</sup>Whom dost thou pass in beauty? <sup>3</sup>go down, and be thou <sup>22</sup>ver. 21. 24. 20 laid with the uncircumcised. They shall fall in the midst of <sup>23</sup>ch. 28. 10. them that are slain by the sword: <sup>4</sup>she is delivered to the sword: <sup>24</sup>Isai. 1. 31. 21 draw her and all her multitudes. <sup>5</sup>The strong among the mighty & 14. 0. 10. shall speak to him out of the midst of hell with them that help <sup>25</sup>ver. 10. 25. him: they are <sup>6</sup>gone down, they lie uncircumcised, slain by the

<sup>1</sup> Or, extinguish.<sup>2</sup> Heb. lights of the light in heaven.<sup>3</sup> Heb. them dark.<sup>4</sup> Heb. provoke to anger, or, grief.<sup>5</sup> Heb. desolate from the fulness thereof.<sup>6</sup> Or, the sword is laid.

<sup>9. when I shall bring thy destruction]</sup> i.e. the news of thy destruction. The phenomena here mentioned are the accompaniments of the *day of the Lord* (Joel ii. 10; Luke xxi. 25) or the day of judgment. The fall of Pharaoh represents the fall of the world-power before the Sovereignty of God.

<sup>14.</sup> A promise of a return of God's favour. This concerns not the restoration of Egypt's original power, but the establishment of the Divine Ruler in the place of a heathen God-opposing power.

<sup>16.</sup> *daughters of the nations*] Heathen kingdoms.

<sup>17-32.</sup> The seventh prophecy against Egypt. A funeral dirge founded on xxxi.

18. The figure is the same as in Isai. xiv., where see notes. In this dirge Pharaoh is especially addressed. The other nations are represented by their kings, the nations' overthrow being depicted by the king's body laid low in the grave.

<sup>17.</sup> *the month*] i.e. the twelfth (see r. 1).

<sup>19.</sup> *Whom dost thou pass in beauty?*] Thou art not more beautiful than other nations: thou shalt not escape their fate.

<sup>20.</sup> *she is delivered to the sword*] Rather, the sword is put forth. Draw her down as one dragged to execution.

<sup>21.</sup> *The uncircumcised* throughout this dirge is equivalent to heathen viewed as impure (xxxi. 18 note).

22 sword. \*Asshur is there and all her company : his graves are ver. 24. 26.  
 23 about him : all of them slain, fallen by the sword : "whose graves are set in the sides of the pit, and her company is round about her grave : all of them slain, fallen by the sword, which caused terror in the land of the living. There is Elam and  
 24 all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, \*which caused their terror in the land of the living ; yet have they borne their shame with them that go down to the pit : he is put in the  
 25 go down to the pit. They have set her a bed in the midst of the slain with all her multitude : her graves are round about him : all of them uncircumcised, slain by the sword : though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit : he is put in the  
 26 midst of them that be slain. ¶ There is Meshech, Tubal, and all her multitude : her graves are round about him : all of them uncircumcised, slain by the sword, though they caused their ch. 27. 13.  
 27 terror in the land of the living. \* And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war : and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the  
 28 land of the living. Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword. ¶ There is Edom, her kings, and all her princes, ch. 25. 12.  
 29 which with their might are laid by them that were slain by the sword : they shall lie with the uncircumcised, and with them  
 30 that go down to the pit. \*There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain : with their terror they are ashamed of their might ; and they lie uncircumcised with them that be slain by the sword, and  
 31 bear their shame with them that go down to the pit. ¶ Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord ch. 31. 16.

1 Or, dismaying.

2 Heb. with weapons of their war.

3 Heb. given, or, put.

22 &c. In Jer. xxv. there is an enumeration of nations destined to be subject to the fury of the Chaldeans. Here we find those of them who had already fallen not named by Jeremiah. Asshur is the king of Assyria, representing as usual the whole nation. The king is surrounded by the graves of his people.

24. See marg. ref. Elam answers to the country known to the Greeks and Romans as Elymais, near Persia and Media. The Elamites were a fierce and warlike people. In the records of Assurbanipal his final triumph over Elam seems to have been one of his proudest boasts. Elam no doubt in the decline of Assyrian power again asserted its independence and was again crushed by the Chaldean conqueror.

27. And they shall not lie] Better, "Shall they not lie?" or, "Are they not laid?" The custom of burying warriors with their swords, shields, or helmets, under their heads is well known, and common to most warlike nations.

but their iniquities &c.] They rested in all the glories of a warrior's sepulture, but their sins followed them to the grave.

30. the princes of the north] i.e. North of Palestine—The Tyrians and the Syrians.

with their terror they are ashamed of their might] i.e. "When their might and power were terrible to all, they were shorn of their power and delivered over to shame and confusion." There are here six nations, Asshur, Elam, Meshech, Tubal, Edom, Zidon, which added to Egypt make up SEVEN (see xxv. 1 note). The section which contains the prophecies against the heathen, closing with this description of the kings who had gone down to the grave, accords with the general purport of the whole section, viz.:—the declaration that all the powers of the world shall be annihilated to make way for the kingdom of God.

31. comforted] By the knowledge that his ruin is no more than that of every world-power.

<sup>b</sup> ch. 20. 17.  
<sup>c</sup> ver. 27. 32.  
<sup>d</sup> Jer. 49. 34.  
<sup>e</sup> ver. 21.  
<sup>f</sup> ver. 23.

<sup>a</sup> Isa. 14. 15.

<sup>g</sup> ver. 10. 20.  
<sup>h</sup> ver. 21.  
 Isai. 14. 18.

32 GOD. For I have caused my terror in the land of the living : and he shall be laid in the midst of the uncircumcised with *them that are slain with the sword, even Pharaoh and all his multitude,* saith the Lord GOD.

**CHAP. 33.** AGAIN the word of the LORD came unto me, saying, 2 Son of man, speak to "the children of thy people, and say unto them, ¶ <sup>b</sup>When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their <sup>c</sup>watchman : if when he seeth the sword come upon the land, he blow 3 the trumpet, and warn the people ; then <sup>d</sup>whosoever heareth the sound of the trumpet, and taketh not warning ; if the sword come, and take him away, <sup>e</sup>his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning ; his blood shall be upon him. But he that taketh warning 6 shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned ; if the sword come, and take *any* person from among them, <sup>f</sup>he is taken away in his iniquity ; but his blood will I require at the 7 watchman's hand. ¶ So thou, O son of man, I have set thee a watchman unto the house of Israel ; therefore thou shalt hear 8 the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die ; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity ; but his blood will I require at 9 thine hand. Nevertheless, if thou warn the wicked of his way to turn from it ; if he do not turn from his way, he shall die in 10 his iniquity ; but thou hast delivered thy soul. ¶ Therefore, O thou son of man, speak unto the house of Israel ; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we 11 pine away in them, <sup>g</sup>how should we then live ? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked : but that the wicked turn from his way and live : turn ye, turn ye from your evil ways ; for <sup>h</sup>why will ye die, O 12 house of Israel ? ¶ Therefore, thou son of man, say unto the children of thy people, The <sup>i</sup>righteousness of the righteous shall not deliver him in the day of his transgression : as for the wickedness of the wicked, <sup>m</sup>he shall not fall thereby in the day that he turneth from his wickedness : neither shall the righteous be 13 able to live for his *righteousness* in the day that he sinneth. When I shall say to the righteous, *that* he shall surely live ; <sup>n</sup>if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered ; but for his iniquity that he 14 hath committed, he shall die for it. Again, <sup>o</sup>when I say unto the wicked, Thou shalt surely die ; if he turn from his sin, and 15 do <sup>p</sup>that which is lawful and right ; if the wicked <sup>r</sup>restore the pledge, <sup>q</sup>give again that he had robbed, walk in <sup>s</sup>the statutes of

<sup>g</sup> ch. 24. 23.  
<sup>h</sup> So Isai.  
40. 14.  
ch. 37. 11.  
<sup>i</sup> 2 Sam. 14.  
14.  
ch. 18. 23.  
2 Pet. 3. 9.  
<sup>k</sup> ch. 18. 31.  
<sup>l</sup> ch. 18. 24.  
<sup>m</sup> 2 Chr. 7.11.

<sup>n</sup> ch. 3. 20.

<sup>o</sup> ch. 3. 18.  
& 18. 27.  
<sup>p</sup> ch. 18. 7.  
<sup>q</sup> Ex. 22. 1.  
Lev. 6. 2.  
Num. 5. 6.  
Luke 10. 8.  
<sup>r</sup> Lev. 18. 5.  
ch. 20. 11.

<sup>1</sup> Heb. A land when I bring a sword upon her.      <sup>2</sup> Heb. he that hearing heareth.      <sup>3</sup> Heb. judgment and justice.

32. *my terror*] Better "his terror," the terror caused by him.

*the land of the living*] The land of God's people. It was Jehovah Who caused Pharaoh to be terrible to His people, and now, when the time is come, Pharaoh is fallen, and he is laid &c.

XXXIII. to end. Ezekiel newly desig-

nated to the prophetic office, undertakes his new duty of encouraging his countrymen to hope for forgiveness and restoration. vv. 1-20 are the introduction to this third group of prophecies.

1. *Again*] And. For *vv. 1-20*, cp. ch. xviii. notes.

life, without committing iniquity; he shall surely live, he shall 16 not die. <sup>a</sup>None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; 17 he shall surely live. ¶ <sup>b</sup>Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not 18 equal. "When the righteous turneth from his righteousness, 19 and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful 20 and right, he shall live thereby. ¶ Yet ye say, <sup>c</sup>The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

21 And it came to pass in the twelfth year <sup>d</sup>of our captivity, in the tenth month, in the fifth day of the month, <sup>e</sup>that one that had escaped out of Jerusalem came unto me, saying, "The city 22 is smitten. Now <sup>f</sup>the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; <sup>g</sup>and my mouth 23 was opened, and I was no more dumb. ¶ Then the word of the 24 Lord came unto me, saying, Son of man, <sup>h</sup>they that inhabit those <sup>i</sup>wastes of the land of Israel speak, saying, <sup>j</sup>Abraham was one, and he inherited the land: <sup>k</sup>but we are many; the land is given us for inheritance. Wherefore say unto them, Thus saith the Lord God: <sup>l</sup>Ye eat with the blood, and <sup>m</sup>lift up your eyes toward your idols, and <sup>n</sup>shed blood: and shall ye possess the land? Ye stand upon your sword, ye work abomination, and ye <sup>o</sup>defile every one his neighbour's wife: and shall yo possess 27 the land? Say thou thus unto them, Thus saith the Lord God; As I live, surely <sup>p</sup>they that are in the wastes shall fall by the sword, and him that is in the open field <sup>q</sup>will I give to the beasts <sup>r</sup>to be devoured, and they that <sup>s</sup>be in the forts and <sup>t</sup>in the caves shall die of the pestilence. <sup>u</sup>For I will lay the land <sup>v</sup>most desolate, and the <sup>w</sup>pomp of her strength shall cease; and <sup>x</sup>the mountains of Israel shall be desolate, that none shall pass 29 through. Then shall they know that I am the Lord, when

<sup>i</sup> Heb. to devour him.<sup>j</sup> Heb. desolation and desolation.

21. The date shews an interval of 1½ years from the taking of Jerusalem (Jer. lii. 12). The general news that the city was taken must have reached them, but it was only when the messenger arrived that the prophet's mouth was opened. It is not improbable that a body of men after the destruction of the city joined their brethren in Chaldaea; if so this would account for the lapse of time, and supply a reason why Ezekiel on their arrival should commence a new series of prophecies.

22. *was upon me...was opened*] For was read "had been." The prophet was under the hand of God in ecstatic trance on the evening preceding the arrival of the messenger, and continued in this state until his arrival.

23-33. The exhortation to repentance. Ezekiel first addresses the remnant that still linger in their ancient home, and warns them against presumptuous hopes resting on false grounds (vv. 23-29); then he turns his

eyes to those near him, and points out that their apparent attention to his words was illusory.

24. *those wastes*] The places in the Holy Land devastated by the conqueror.

*Abraham*] The argument is, Abraham was but one man, and he had the promise of the land, though he did not at once possess it; much more shall we, the descendants of Abraham, being many, retain this promise and possess the land, though for a time we are depressed and subject. Cp. Matt. iii. 9; John viii. 33, 39.

25. To eat flesh with the blood was forbidden (see marg. reff.). It seems to have been connected with the idolatries of Canaan. The prohibition was, on account of its connexion with idolatry, continued in the enactment of the Council of Jerusalem (Acts xv. 29).

26. *Ye stand upon your sword*] Ye put your trust in your swords.

<sup>a</sup> ch. 18. 22.<sup>b</sup> ver. 20.  
ch. 18. 25.<sup>c</sup> ch. 18. 20.<sup>d</sup> ch. 18. 25.<sup>e</sup> ch. 1. 2.<sup>f</sup> ch. 24. 26.<sup>g</sup> 2 Kin. 25. 4.<sup>h</sup> ch. 1. 3.<sup>i</sup> ch. 24. 27.<sup>j</sup> ch. 34. 2.<sup>k</sup> ch. 36. 4.<sup>l</sup> Isai. 51. 2.<sup>m</sup> Acts 7. 5.<sup>n</sup> See Mic. 3. 11.<sup>o</sup> Gen. 9. 4.<sup>p</sup> Lev. 3. 17.<sup>q</sup> Deut. 12. 16.<sup>r</sup> ch. 18. 6.<sup>s</sup> ch. 22. 6.<sup>t</sup> ch. 22. 11.<sup>u</sup> ver. 21.<sup>v</sup> ch. 39. 4.<sup>w</sup> Judg. 6. 2.<sup>x</sup> 1 Sam. 13. 12.<sup>y</sup> Jer. 14. 2.<sup>z</sup> ch. 38. 34.<sup>aa</sup> ch. 7. 24.<sup>bb</sup> & 30. 6. 7.<sup>cc</sup> ch. 6. 2, 3.

I have laid the land most desolate because of all their abominations which they have committed. ¶ Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people come, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. ¶ And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

**CHAP. 34.** AND the word of the Lord came unto me, saying, Son of man, prophesy against the "shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; "Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? "Ye eat the fat, and ye clothe you with the wool, "ye kill them that are fed: but ye feed not the flock. "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. "And they were scattered, "because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. ¶ Therefore, ye shepherds, hear the word of the Lord; As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, "but the shepherds fed themselves, and fed not

<sup>1</sup> Or, of thee.

<sup>2</sup> Heb. according to the coming of the people.

<sup>3</sup> Or, my people sit before thee.

<sup>4</sup> Heb. they make loves, or, jests.

<sup>5</sup> Heb. a song of loves.

<sup>6</sup> Or, without a shepherd, and so ver. 8.

30-33. God warns the prophet against being misled by the compliance of the people.

30. *against thee*] Rather, *about thee*.

*by the walls*] Rather, *within the walls*.

31. *as the people cometh*] Lit. as in margin, i.e. in crowds. Render, *they shall come unto thee like the coming of a people, and shall sit before thee as My people &c., i.e. they assume the attitude of God's people listening to His prophet.* Cp. xiv. 1, xx. 1.

33. *And when this*] But when this.

XXXIV. The prophet has yet to pronounce a judgment upon unfaithful rulers, whose punishment will further the good of those whom they have misguided. He shews what the rulers should have been, what they have been, and what in the coming times they shall be when the True King

shall reign in the true kingdom. Hence follows a description of Messiah's reign.

2. *shepherds*) Not priests or prophets, but rulers and kings (see Jer. ii. 8 note). The most ancient title for ruler is a monogram which occurs on the oldest monuments discovered in the cuneiform character. In the Assyrian language it became RIU (cp. Heb. roch = shepherd). In the traditions of Berossus we find that Alorus, the first king in the world, received from the Divinity the title of Shepherd. The title, as well as the monogram, was preserved to the latest times of the Assyrian monarchy. While the distress and misery of the people daily increased, the last kings of Judah exacted more and more from their subjects and lavished more and more on personal luxury and show.

9 my flock; therefore, O ye shepherds, hear the word of the  
10 LORD; Thus saith the Lord GOD; Behold, I am against the  
shepherds; and "I will require my flock at their hand, and  
cause them to cease from feeding the flock; neither shall the  
shepherds feed themselves any more; for I will deliver my  
flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord GOD; Behold, I, even I, will both  
12 search my sheep, and seek them out. 1 As a shepherd seeketh  
out his flock in the day that he is among his sheep that are scat-  
tered; so will I seek out my sheep, and will deliver them out of  
13 all places where they have been scattered in the cloudy and  
dark day. And 2 I will bring them out from the people, and  
gather them from the countries, and will bring them to their own  
land, and feed them upon the mountains of Israel by the rivers,  
14 and in all the inhabited places of the country. 3 I will feed them  
in a good pasture, and upon the high mountains of Israel  
shall their fold be: 4 there shall they lie in a good fold, and in  
15 a fat pasture shall they feed upon the mountains of Israel. I  
will feed my flock, and I will cause them to lie down, saith the  
16 Lord GOD. 5 I will seek that which was lost, and bring again  
that which was driven away, and will bind up that which was  
broken, and will strengthen that which was sick: but I will de-  
stroy 6 the fat and the strong; I will feed them 7 with judgment.  
17 ¶ And as for you, O my flock, thus saith the Lord GOD; 8 Be-  
hold, I judge between 9 cattle and cattle, between the rams and  
18 the 10 he goats. Seemeth it a small thing unto you to have eaten  
up the good pasture, but ye must tread down with your feet  
the residue of your pastures? and to have drunk of the deep  
19 waters, but ye must foul the residue with your feet? And as  
for my flock, they eat that which ye have trodden with your  
feet; and they drink that which ye have fouled with your feet.  
20 ¶ Therefore thus saith the Lord GOD unto them; 9 Behold, I,  
even I, will judge between the fat cattle and between the lean  
21 cattle. Because ye have thrust with side and with shoulder,  
and pushed all the diseased with your horns, till ye have scat-  
22 tered them abroad; therefore will I save my flock, and they  
shall no more be a prey; and 11 I will judge between cattle and  
23 cattle. And I will set up one 12 shepherd over them, and he

<sup>1</sup> Heb. According to the seeking.    <sup>2</sup> Heb. small cattle of lambs and kids.    <sup>3</sup> Heb. great he goats.

<sup>a</sup> ch. 3. 18.  
Heb. 13. 17.

<sup>b</sup> ver. 2. 8.

<sup>c</sup> ch. 30. 3.  
Joel 2. 2.  
<sup>d</sup> Isa. 65. 9.  
Jer. 23. 3.  
ch. 28. 26.  
& 37. 21. 22.  
<sup>e</sup> Ps. 23. 2.

<sup>f</sup> Jer. 33. 12.

<sup>g</sup> Mic. 4. 6.  
Isai. 40. 11.  
Mark 2. 17.  
Luke 5. 32.  
<sup>h</sup> Isa. 10. 16.  
Amos 4. 1.  
<sup>i</sup> Jer. 10. 24.  
<sup>j</sup> ch. 20. 37.  
Zech. 10. 3.  
Matt. 25.  
32, 33.

<sup>k</sup> ver. 17.

<sup>l</sup> ver. 17.  
<sup>m</sup> Isa. 40. 11.  
Jer. 23. 4.  
John 10. 11.  
Heb. 13. 20.  
1 Pet. 2. 25.

11. Jehovah is the shepherd of His people. He will do all which the shepherds should have done and did not. These promises—partially fulfilled in the return from Babylon, and in the subsequent prosperity under the Maccabees—point to the ingathering of all nations in the Church of Christ the Good Shepherd. Cp. Matt. xviii. 11; John x. 1-18; Rom. ix. 25-33.

12. the cloudy and dark day] Contrasted with the day in which the Lord will be among them like a shepherd to gather them together again.

16. with judgment] It is characteristic of Jehovah as a shepherd that He judges between sheep and sheep, rejecting the proud and accepting the penitent and broken-hearted.

20-31. Jehovah having promised to be a

Ruler of His people, the administration of the Divine kingdom is now described, as carried on by One King, the representative of David, Whose dominion should fulfil all the promises originally made to the man after God's own heart. Ezekiel does not so much add to, as explain and develope, the original promise; and as the complete fulfilment of the spiritual blessings, which the prophets were guided to proclaim, was manifestly never realized in any temporal prosperity of the Jews, and never could and never can be realized in any earthly kingdom, we recognize throughout the Sacred Volume the one subject of all prophecy—the Righteous King, the Anointed Prince, the Son and the Lord of David.

23. one shepherd] One, as ruling over an undivided people, the distinction between the

<sup>a</sup> Jer. 30. 9.  
<sup>b</sup> ch. 37. 24.  
<sup>c</sup> Hos. 3. 5.  
<sup>d</sup> Ex. 20. 45.  
<sup>e</sup> ch. 37. 27.  
<sup>f</sup> ch. 37. 22.  
<sup>g</sup> Luke 1. 32.  
<sup>h</sup> ch. 37. 26.  
<sup>i</sup> Lev. 26. 6.  
<sup>j</sup> Isa. 11. 6.  
<sup>k</sup> Hos. 2. 18.  
<sup>l</sup> Jer. 23. 6.  
<sup>m</sup> Isa. 56. 7.  
<sup>n</sup> Gen. 12. 2.  
<sup>o</sup> Isa. 19. 21.  
<sup>p</sup> Zech. 8. 13.  
<sup>q</sup> Lev. 26. 4.  
<sup>r</sup> Ps. 68. 9.  
<sup>s</sup> Mal. 3. 10.  
<sup>t</sup> Ps. 85. 12.  
<sup>u</sup> Isa. 4. 2.  
<sup>v</sup> Jer. 2. 20.  
<sup>w</sup> Jer. 25. 14.  
<sup>x</sup> ch. 36. 4.  
<sup>y</sup> Jer. 30. 10.  
<sup>z</sup> Isa. 11. 1.  
<sup>aa</sup> Jer. 23. 5.  
<sup>ab</sup> ch. 36. 3.  
<sup>ac</sup> ch. 37. 27.  
<sup>ad</sup> Ps. 100. 3.  
<sup>ae</sup> John 10. 11.

shall feed them, <sup>c</sup>even my servant David; he shall feed them, 24 and he shall be their shepherd. And <sup>d</sup>I the LORD will be their God, and my servant David <sup>e</sup>a prince among them; I the LORD 25 have spoken it. And <sup>f</sup>I will make with them a covenant of peace, and <sup>g</sup>will cause the evil beasts to cease out of the land: and they <sup>h</sup>shall dwell safely in the wilderness, and sleep in the 26 woods. And I will make them and the places round about <sup>i</sup>my hill <sup>k</sup>a blessing; and I will <sup>l</sup>cause the shower to come down in 27 his season; there shall be <sup>m</sup>showers of blessing. And <sup>n</sup>the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have <sup>o</sup>broken the bands of their yoke, and delivered them out of the hand of those that 28 <sup>p</sup>scerved themselves of them. And they shall no more <sup>q</sup>be a prey to the heathen, neither shall the beast of the land devour them; but <sup>r</sup>they shall dwell safely, and none shall make them 29 afraid. And I will raise up for them a <sup>s</sup>plant <sup>t</sup>of renown, and they shall be no more <sup>u</sup>consumed with hunger in the land, 30 <sup>v</sup>neither bear the shame of the heathen any more. Thus shall they know that <sup>w</sup>I the LORD their God am with them, and <sup>x</sup>that they, even the house of Israel, are my people, saith the Lord 31 GOD. And ye my <sup>y</sup>flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.

**CHAP. 35. MOREOVER** the word of the LORD came unto me, 2 saying, Son of man, <sup>z</sup>set thy face against <sup>b</sup>mount Seir, and 3 <sup>c</sup>prophesy against it, and say unto it, Thus saith the Lord God; ¶ Behold, O mount Seir, I am against thee, and <sup>d</sup>I will stretch out mine hand against thee, and I will make thee <sup>e</sup>most desolate, 4 late. <sup>f</sup>I will lay thy cities waste, and thou shalt be desolate, 5 and thou shalt know that I am the LORD. ¶ Because thou hast had a <sup>g</sup>perpetual hatred, and hast <sup>h</sup>shed the blood of the children of Israel by the <sup>i</sup>force of the sword in the time of their

<sup>1</sup> Or, for renown.

<sup>2</sup> Heb. taken away.

<sup>3</sup> Heb. desolation and deso-

lation: So ver. 7.

Or, hatred of old, ch. 25.

15.

<sup>5</sup> Heh. poured out the

children,

<sup>6</sup> Heb. hands.

kingdoms of Israel and Judah having been done away.

*my servant David]* David was a fit type of the True King because he was a true and faithful servant of Jehovah. That which David was partially and imperfectly, Christ is in full perfection (cp. Matt. xii. 18; John v. 30; Heb. x. 7.)

25, 26. The blessings here foretold are especially those of the old Covenant. The *wilderness* (or, *pasture-country*) and the *woods*, the places most exposed to beasts and birds of prey, become places of security. Under the new Covenant Zion and the hills around are representative of God's Church; and temporal blessings are typical of the blessings showered down upon Christ's Church by Him Who has vanquished the powers of evil.

29. *a plant]* Equivalent to the *Branch*, under which name Isaiah and Jeremiah prophesy of the Messiah. The contrast in this verse to hunger seems to favour the idea that the *plant* was for food,

i.e. spiritual food, and in this sense also, applicable to the Messiah (cp. John vi. 35.)

*the shame of the heathen]* The shameful approaches with which the heathen assail them.

31. Translate *Ye are my flock, the flock of my pasture* (cp. Jer. xxiii. 1); *ye are men, and I am your God.*

**XXXV.-XXXVI. 15.** The devastation of Edom, and the restoration of Israel. Edom was included among the nations against which Ezekiel prophesied (xxv. 12-14). But its fuller doom was reserved for this place, because Edom was one of the surrounding nations that profited at first by Judah's fall, and because it helps by way of contrast to bring out in a marked way the better future designed for Israel. Edom is the God-hating, God-opposing power, ever distinguished for its bitter hatred against Israel; and so the ruin of Edom is the triumph of Israel in the power of God.

5. *shed blood]* Omit *blood*: better as in the marg. i.e. and hast given up the children of Israel to the sword; thou hast scat-

6 calamity, <sup>a</sup>in the time that their iniquity had an end: therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: <sup>b</sup>sith thou hast not hated blood, 7 even blood shall pursue thee. Thus will I make mount Seir <sup>c</sup>most desolate, and cut off from it <sup>d</sup>him that passeth out and 8 him that returneth. <sup>e</sup>And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, 9 shall they fall that are slain with the sword. <sup>f</sup>I will make theo perpetual desolations, and thy cities shall not return: "and ye 10 shall know that I am the LORD. ¶ Because thou hast said, These two nations and these two countries shall be mine, and 11 we will "possess it; <sup>g</sup>whereas <sup>h</sup>the LORD was there: therefore, as I live, saith the Lord God, I will even do <sup>i</sup>according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among 12 them, when I have judged thee. <sup>j</sup>And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They 13 are laid desolate, they are given us <sup>k</sup>to consume. Thus <sup>l</sup>with your mouth ye have <sup>m</sup>boasted against me, and have multiplied 14 your words against me: I have heard them. Thus saith the Lord God; <sup>n</sup>When the whole earth rejoiceth, I will make thee 15 desolate. <sup>o</sup>As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: "thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the LORD.

**CHAP. 36.** ALSO, thou son of man, prophesy unto the <sup>a</sup>mountains 2 of Israel, and say, ¶ Ye mountains of Israel, hear the word of the LORD: Thus saith the Lord GOD; Because <sup>b</sup>the enemy hath said against you, Aha, <sup>c</sup>even the ancient high places <sup>d</sup>are our's in possession: therefore prophesy and say, Thus saith the Lord 3 God; <sup>e</sup>Because they have made <sup>f</sup>you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, <sup>g</sup>and <sup>h</sup>ye are taken up in the lips of 4 talkers, and <sup>i</sup>are an infamy of the people: therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord God to the mountains, and to the hills, to the <sup>j</sup>rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which <sup>k</sup>became a prey and <sup>l</sup>derision to the residue of 5 the heathen that <sup>m</sup>are round about; therefore thus saith the Lord GOD; <sup>n</sup>Surely in the fire of my jealousy have I spoken

<sup>1</sup> Heb. desolation and desolation, ver. 3.

<sup>2</sup> Or, though the Lord was there.

<sup>3</sup> Heb. to devour.

<sup>4</sup> Heb. magnified.

<sup>5</sup> Heb. Because for be-cause.

<sup>6</sup> Or, ye are made to come upon the lip of the tongue.

<sup>7</sup> Or, bottom, or, date.

tered the children of Israel in confusion like stones poured down a mountain-side (Micah i. 6).

that their iniquity had an end] Or, "of the iniquity of the end," i.e. the time when by the capture of the city the iniquity of Israel came to an end (xxi. 29).

9. return] Or, "be inhabited."

10. *These two nations*] Israel and Judah.

XXXVI. 1-15. The contrast to the preceding. Now, when the prophet speaks, Judea is waste. The heathen nations around, and Edom in particular, rejoice in scorn: but the land of Israel is a holy land

given by Jehovah to His people, and it shall be theirs. The promises are those of temporal blessings; and although these temporal blessings were typical of Messiah's reign, yet we may not doubt that this prophecy had for its first object the return of prosperity to the land and to the people, after their return from Babylon.

1. The *mountains of Israel* are opposed to Seir, the mount of Edom (xxxv. 3).

3. *the residue of the heathen*] Those of the surrounding nations which had survived Jerusalem's fall, and may have profited by it.

<sup>a</sup> Ps. 137. 7.  
Dan. 9. 24.  
Obad. 11.  
<sup>b</sup> Ps. 109. 17.

<sup>c</sup> Judg. 5. 6.  
ch. 29. 11.  
<sup>d</sup> ch. 31. 12.

<sup>e</sup> Jer. 49. 17, 18.  
ch. 25. 13.  
Mal. 1. 3, 4.  
<sup>f</sup> ch. 6. 7.

<sup>g</sup> Ps. 83. 4.  
ch. 36. 5.  
Obad. 13.

<sup>h</sup> Ps. 48. 1.  
& 132. 13.  
ch. 48. 35.

<sup>i</sup> Matt. 7. 2.  
Jam. 2. 13.  
<sup>j</sup> Ps. 9. 16.  
ch. 6. 7.  
<sup>k</sup> 1 Sam. 2. 3.  
Rev. 13. 6.

<sup>l</sup> Isa. 65. 13, 14.  
<sup>m</sup> Obad. 12.  
<sup>n</sup> ver. 3, 4.

<sup>a</sup> ch. 6. 2, 3.

<sup>b</sup> ch. 25. 3.

<sup>c</sup> Deut. 32. 13.  
<sup>d</sup> ch. 35. 10.

<sup>e</sup> Deut. 23. 37.  
1 Kin. 9. 7.  
Lam. 2. 15.  
Dan. 9. 16.

<sup>f</sup> ch. 31. 23.  
<sup>g</sup> Ps. 70. 4.

<sup>h</sup> Deut. 4. 24.  
ch. 38. 10.

against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey. Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have <sup>4</sup>borne the shame of the heathen: therefore thus saith the Lord GOD; I have <sup>5</sup>lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame. ¶ But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, 11 and <sup>6</sup>the wastos shall be builded: and "I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: <sup>7</sup>and ye shall know that I *am* the LORD. Yea, I will cause men to walk upon you, *even* my people Israel; <sup>8</sup>and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth <sup>9</sup>bereave them of men. ¶ Thus saith the Lord GOD; Because they say unto you, "Thou *land* devourest up men, and hast bereaved thy nations; therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD. <sup>10</sup>Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

16 Moreover the word of the LORD came unto me, saying, 17 ¶Son of man, when the house of Israel dwelt in their own land, <sup>11</sup>they defiled it by their own way and by their doings: their way was before me as "the uncleanness of a removed woman. <sup>12</sup>Wherfore I poured my fury upon them <sup>13</sup>for the blood that

<sup>4</sup> Lev. 18. 25.  
<sup>5</sup> Jer. 2. 7.  
<sup>6</sup> Lev. 15. 13.  
<sup>7</sup> &c.  
<sup>8</sup> ch. 16. 36.

<sup>1</sup> Or, *cause to fill*.

*6. the shame of the heathen]* The taunts which the heathen heaped upon them.

*7. I have lifted up mine hand] i.e. I have sworn.* Cp. marg. ref.

*their shame]* They shall find their taunts come home to themselves.

*8. they are at hand to come] i.e. under Zerubbabel.*

*13. The judgments which God sent upon the land, had so destroyed the inhabitants that men deemed it a fatal land, which brought destruction to all that should occupy it (cp. 2 K. xvii. 25).*

*14. bereave] Or, as in marg.: i.e. the land shall not prove the ruin of its inhabitants by tempting them (as of old time) to the sin of idolatry.*

*15. hear in thee the shame of the heathen]* Hear the heathen putting thee to shame by their contemptuous words.

*the reproach of the people]* Thy people (thy rightful possessors) shall have no cause to

reproach thee for want of fertility. Were the blessings promised here merely temporal they could not be said to be fulfilled. The land is still subject to heathen masters. The words must point to blessings yet future, spiritual blessings.

In the following chapters to the end of xxxix. the conflict between the world and God is described in its most general form, and the absolute triumph of the kingdom of God fully depicted. The honour of God is asserted in the gathering together, and the purification of, His people. As the dispersion of the children of Israel was far wider and more lasting than the sojourn in Chaldea, so the reunion here predicted is far more extensive and complete. The dispersion yet continues, the reunion will be in those days when Israel shall be gathered into the Church of God.

*16-20. The defilement of the people described in order to its removal.*

they had shed upon the land, and for their idols *wherewith* they  
 19 had polluted it: and I <sup>a</sup>scattered them among the heathen,  
 and they were dispersed through the countries: <sup>b</sup>according to  
 20 their way and according to their doings I judged them. And  
 when they entered unto the heathen, whither they went, they  
 "profaned my holy name, when they said to them, These *are*  
 the people of the Lord, and are gone forth out of his land.  
 21 But I had pity <sup>c</sup>for mine holy name, which the house of Israel  
 22 had profaned among the heathen, whither they went. ¶ There-  
 fore say unto the house of Israel, Thus saith the Lord God;  
 I do not *this* for your sakes, O house of Israel, <sup>c</sup>but for mine  
 holy name's sake, which ye have profaned among the heathen,  
 23 whither ye went. And I will sanctify my great name, which  
 was profaned among the heathen, which ye have profaned in  
 the midst of them; and the heathen shall know that I *am* the  
 Lord, saith the Lord God, when I shall be <sup>d</sup>sanctified in you  
 24 before <sup>e</sup>their eyes. For <sup>f</sup>I will take you from among the hea-  
 then, and gather you out of all countries, and will bring you  
 25 into your own land. <sup>f</sup>Then will I sprinkle clean water upon  
 you, and ye shall be clean: <sup>g</sup>from all your filthiness, and from  
 26 all your idols, will I cleanse you. A <sup>h</sup>new heart also will I give  
 you, and a new spirit will I put within you: and I will take away  
 the stony heart out of your flesh, and I will give you an heart  
 27 of flesh. And I will put my <sup>i</sup>spirit within you, and cause you  
 to walk in my statutes, and ye shall keep my judgments, and  
 28 do *them*. <sup>k</sup>And ye shall dwell in the land that I gave to your  
 fathers; <sup>l</sup>and ye shall be my people, and I will be your God.  
 29 I will also <sup>m</sup>save you from all your uncleannesses: and "I will

<sup>1</sup> Or, *your*.

<sup>v</sup> ch. 22. 15.  
<sup>x</sup> ch. 7. 3.

<sup>a</sup> Isai. 52. 5.  
 Rom. 2. 21.  
<sup>b</sup> ch. 20. 9.

<sup>c</sup> Ps. 106. 8.

<sup>d</sup> ch. 20. 41.  
<sup>e</sup> ch. 34. 13.

<sup>f</sup> Isai. 52. 16.  
<sup>g</sup> Jer. 33. 8.  
<sup>h</sup> Jer. 32. 39.  
<sup>i</sup> ch. 11. 19.

<sup>j</sup> ch. 11. 10.  
& 37. 14.  
<sup>k</sup> ch. 37. 25.  
<sup>l</sup> Jer. 30. 22.  
ch. 11. 20.

<sup>m</sup> Matt. 1. 21.  
Rom. 11. 26.  
<sup>n</sup> See Ps. 105.

16.

**20. they profaned my holy name]** Caused it to be dishonoured by the heathen who said in scorn, "This is the people of God." The heathen, seeing the miserable state of the exiles, fancied that Jehovah was no more than a national god, powerless to protect his subjects.

**21. I had pity for mine holy name]** Render, *I had a pitiful regard to Mine Holy Name.*

**25.** Ezekiel the priest has in view the purifying rites prescribed by the Law, the symbolical purport of which is exhibited in Heb. ix. 13, 14, x. 22. As the Levites were consecrated with sprinkling of water, so should the approved rite "sprinkling of water" thus prescribed by the Law and explained by the prophets, give occasion to the use of water at the admission of proselytes in later days, and so to its adoption by John in his baptism unto repentance. It was hallowed by our Lord when in His discourse with Nicodemus, referring, no doubt, to such passages as these, He shewed their application to the Church of which He was about to be the Founder; and when He appointed Baptism as the Sacrament of admission into that Church. In this Sacrament the spiritual import of the legal ordinance is displayed,—the second birth by water and the Spirit. As Israel throughout the prophecy of Ezekiel prefigures the

visible Church of Christ, needing from time to time trial or purification—so does the renovated Israel represent Christ's mystical Church (Eph. v. 26). The spiritual character of the renovation presumes a personal application of the prophet's words, which is more thoroughly brought out under the new Covenant (e.g. Heb. xi. 16). Thus the prophecy of Ezekiel furnishes a medium through which we pass from the congregation to the individual, from the letter to the spirit, from the Law to the Gospel, from Moses to Christ. See p. 321.

**28. ye shall be my people]** Cp. 2 Cor. vi. 16-18; Heb. viii. 10. The writers of the New Testament appropriated these and similar phrases of the Old Testament to the Church of Christ. Between the restoration of the Jews (the first step) there are many steps towards the end—the spread of Christ's Church throughout the world, the conversion of the Gentiles, and the acknowledgment of the true God—which justify men in looking forward to a time when the Gospel shall be preached in all the world, and the earth become the kingdom of God in a fuller sense than it has ever yet been. But all these are *steps*. Our prophecies look beyond all this to a new heaven to a new earth, and to a new Jerusalem (Rev. xxi. 3).

\* ch. 34. 29.  
 P ch. 34. 27.  
 \* ch. 16. 61.  
 \* Lev. 26. 39.  
 ch. 6. 9.  
 \* Deut. 9. 5.  
 \* ver. 10.  
 " Isa. 51. 3.  
 ch. 28. 13.  
 Joel 2. 3.  
 \* ch. 17. 24.  
 & 37. 14.  
 " See ch. 14.  
 3.  
 \* ver. 10.  
 " ch. 1. 3.  
 b ch. 3. 14.  
 Luke 4. 1.  
 c 1 Sam. 2. 6.  
 John 5. 21.  
 Rom. 4. 17.  
 z Cor. 1. 9.  
 " Ps. 104. 30.

call for the corn, and will increase it, and <sup>a</sup>lay no famine upon you. <sup>b</sup>And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then <sup>c</sup>shall ye remember your own evil ways, and your doings that *were* not good, and <sup>d</sup>shall lothe yourselves in your own sight for your iniquities and for your abominations. <sup>e</sup>Not for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. ¶ Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, <sup>f</sup>and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of "Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, *and* plant that that was desolate: <sup>g</sup>I the Lord have spoken *it*, and I will do *it*. ¶ Thus saith the Lord God; <sup>h</sup>I will yet for this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock. As the <sup>i</sup>holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.

**CHAP. 37. THE** <sup>a</sup>hand of the Lord was upon me, and carried me out <sup>b</sup>in the spirit of the Lord, and set me down in the midst of the 2 valley which *was* full of bones, and caused me to pass by them round about: and, behold, *there were* very many in the open 3 <sup>c</sup>valley; and, lo, *they were* very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, 4 <sup>d</sup>thou knowest. ¶ Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the 5 Lord. Thus saith the Lord God unto these bones; Behold, I 6 will <sup>e</sup>cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you,

<sup>i</sup> Heb. *flock of holy things.*

<sup>j</sup> Or, *champaign.*

**36. the heathen that are left]** Gathered out of Israel—prefiguring the reinstatement of heathendom into the community of God—accepted and redeemed.

**37.** Their sin had prevented God's hearing them. Now their purification opens God's ears to their words.

**38. As the holy flock]** A reference to the flocks and herds brought up to Jerusalem to be consecrated and offered unto the Lord (2 Chr. xxxv. 7). Thus the idea is brought out (1) of the multiplication of the people, (2) of their dedication to the service of God.

**XXXVII. 1-14.** Ezekiel sees in a vision dead men raised to life; its meaning is given (11-14). In it, the doctrine of the Resurrection of the Body is at least implied. Such a figure would only have force with those who were familiar with this idea (cp. 1 Sam. ii. 6; Job xix. 25-27; Ps. xvi. 10, 11; Dan. xii.). The vision was intended not only to comfort the despairing children

of Israel—prefiguring the reinstatement of Israel now scattered and lifeless, as a community restored to their home, and reinvigorated with spiritual life—but also to impress upon them the great truth of the Resurrection, which was greatly developed in the Scriptures of the Old Testament, but found its clear and unambiguous enunciation in the New. The prophecy concerns not only the Israel after the flesh but also the Israel of God; it points to a home in heaven and to a life of immortality.

**1. the valley]** The same word as *the plain* (iii. 22, viii. 4). The *dry bones* represented the Israelites dispersed abroad, destitute of life national and spiritual.

**4. Prophecy]** Not in the sense of predicting what was to come to pass, but simply in that of speaking under the inspiration of God. In v. 5, not *I will cause*, but *I cause* or am causing.

and cover you with skin, and put breath in you, and ye shall live; 7 and ye shall know that I am the LORD. ¶ So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was no breath in them.* 9 ¶ Then said he unto me, Prophesy unto the <sup>1</sup>wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these 10 slain, that they may live. So I prophesied as he commanded me, <sup>a</sup>and the breath came into them, and they lived, and stood 11 up upon their feet, an exceeding great army. ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, <sup>b</sup>Our bones are dried, and our hope is 12 lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, <sup>c</sup>O my people, I will open your graves, and cause you to come up out 13 of your graves, and <sup>d</sup>bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, 14 and <sup>e</sup>shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 The word of the LORD came again unto me, saying, Moreover, 16 thou son of man, <sup>f</sup>take thee one stick, and write upon it, For Judah, and for <sup>g</sup>the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of 17 Ephraim, and <sup>h</sup>for all the house of Israel his companions: and <sup>i</sup>join them one to another into one stick; and they shall become 18 one in thine hand. ¶ And when the children of thy people shall speak unto thee, saying, <sup>j</sup>Wilt thou not shew us what thou 19 meanest by these? <sup>k</sup>Say unto them, Thus saith the Lord GOD; Behold, I will take <sup>l</sup>the stick of Joseph, which <sup>m</sup>is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one 20 stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand <sup>n</sup>before their eyes. 21 And say unto them, Thus saith the Lord GOD; ¶ Behold, <sup>o</sup>I will

<sup>e</sup> ch. 6. 7.<sup>f</sup> ver. 5<sup>g</sup> Rev. 11. 11.<sup>h</sup> Ps. 141. 7.  
Isai. 49. 14.<sup>i</sup> Isai. 28. 19.  
Hos. 13. 14.<sup>j</sup> ch. 36. 24.  
ver. 25.<sup>k</sup> ch. 36. 27.<sup>m</sup> See Num.  
17. 2.  
<sup>n</sup> 2 Chr. 15.  
9. & 30.  
11, 18.<sup>o</sup> Sefer. 22.  
24.<sup>p</sup> ch. 12. 9.<sup>q</sup> Zech. 10. 6.<sup>r</sup> ver. 16, 17.<sup>s</sup> ch. 12. 3.<sup>t</sup> ch. 36. 24.<sup>2</sup> Or, *breath*.

7. *bone to his bone*] i.e. to its proper place in the frame.

8. *the wind*] Rather, as in marg. and as in v. 5. The bones are the bones of the *slain*, because the scene was one which was likely to occur in the time of the Chaldean invasion, and the fact of violent death reminded the prophet of the miserable condition of the people.

11. *we are cut off for our parts*] That is, "as for us, we are cut off." The people had fallen into despair.

16-28. A prophecy of the reunion of Israel and Judah, the incorporation of Israel under one Ruler, the kingdom of Messiah upon earth and in heaven.

16. *one stick*] So in marg. ref. the names of the tribes had been written on rods or sticks.

*For Judah &c.]* To the house of David had remained faithful, not only Judah, but also Benjamin, Levi, and part of Simeon, and individual members of various tribes (2 Chr. xi. 12-16). Cp. marg. ref.

*Joseph...Ephraim]* Cp. Ps. lxxviii. 67; Hos. v. 5 seq. *Joseph* is the general name here for the ten tribes, including *Ephraim*, the chief tribe, and his companions. Omit for before all. *All the house of Israel* is here the ten tribes.

19. *in the hand of Ephraim*] Because Ephraim was the ruling tribe; the words are contrasted with *in mine hand*.

20. This sign was literally enacted in the presence of the people, not, like some signs, merely in vision (see iii. 1 note).

21. The gathering together of the children of Israel was to take effect in the first

take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring

\* Isa. 11. 13.  
Jer. 3. 1.  
Hos. 1. 11.  
\* ch. 34. 23.  
John 10. 16.  
\* ch. 36. 25.  
\* ch. 36. 29.

22 them into their own land: and "I will make them one nation in the land upon the mountains of Israel; and "one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: "neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but "I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so 24 shall they be my people, and I will be their God. ¶ And "David my servant shall be king over them; and "they all shall have one shepherd: "they shall also walk in my judgments, 25 and observe my statutes, and do them. "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children "for ever: 26 and "my servant David shall be their prince for ever. ¶ Moreover I will make a "covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my "sanctuary in the midst of 27 them for evermore. "My tabernacle also shall be with them: yea, I will be "their God, and they shall be my people. 28 "And the heathen shall know that I the LORD do "sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

\* Isa. 40. 21.  
Jer. 23. 5.  
ch. 34. 23.  
Luke 1. 32.  
John 10. 16.  
\* ch. 36. 27.  
\* ch. 36. 29.  
\* Isa. 60. 21.  
Joel 3. 20.  
\* John 12. 34.  
\* Ps. 89. 3.  
Jer. 32. 40.  
ch. 34. 25.  
\* ch. 36. 10.  
\* 2 Cor. 6. 16.  
\* Lev. 26. 11,  
12.  
John 1. 14.  
\* ch. 11. 20.  
\* ch. 36. 23.  
\* ch. 20. 12.

**CHAP. 38.** AND the word of the LORD came unto me, saying, "Son 2 of man, "set thy face against "Gog, the land of Magog, <sup>1</sup>the chief

<sup>1</sup> Or, prince of the chief.

place in the return from Babylon, when the distinction of Israel and Judah should cease. The full completion concerns times still future, when all Israel shall come in to acknowledge the rule of Christ.

22. *one king]* The restoration of Israel to their native soil will lead the way to the coming of the promised King, the Son of David, Who will gather into His kingdom the true Israel, all who shall by faith be acknowledged as the Israel of God. The reign of the One King David is the reign of Christ in His kingdom, the Church.

25, 26. An enlargement of the promises. The kingdom is to be *for ever*, the Covenant *everlasting*. This looks forward to the summation of all God's promises (1 Cor. xv. 24, 28).

27. This gives a final blessing reserved for God's accepted servants. The Tabernacle and Temple were outward symbols of His Presence. The re-erection of the Temple by Zerubbabel was the first step to a restoration of the Presence of God. The second step was the Presence of Christ, first in the flesh, then in His Church, and finally the eternal Presence of God and of the Lamb in the New Jerusalem (Rev. xxi).

XXXVIII., XXXIX. The last conflict of the world with God, and the complete

overthrow of the former. This section refers to times subsequent to the restoration of Israel. As the Church (the true Israel) waxes stronger and stronger, more distant nations will come into collision and must be overthrown before the triumph is complete. Some have thought that this prophecy is directed against the Scythians who had possession of Asia twenty-three years, and in the course of this time had overrun Syria, and had probably made their appearance in the Holy Land. But in this prophecy there is little distinctive of one nation. It is a gathering together of the enemies of Jehovah to make their last effort, and to be overthrown. The scene passes to the final struggle between Good and Evil, and the triumphant establishment of the Divine Rule. It is the same struggle which is depicted in the Book of Revelation (xx. 7-10), where St. John adopts words and phrases of Ezekiel.

There are four main divisions of this prophecy: (1) xxxviii. 1-13, describing Gog's march; (2) xxxviii. 14-23, his punishment; (3) xxxix. 1-16, his ruin; (4) xxxix. 17-20, the issue of Gog's ruin in Israel's redemption and sanctification. Each division is broken up like a poem into stanzas.

**XXXVIII. 2. Gog, &c.]** Gog of the land

3 prince of <sup>a</sup>Meshech and Tubal, and prophesy against him, and <sup>a</sup> ch. 32. 26.  
 say, Thus saith the Lord God ; Behold, I am against thee, O  
 4 Gog, the chief prince of Meshech and Tubal : and <sup>b</sup>I will turn <sup>c</sup> ch. 20. 4.  
 thee back, and put hooks into thy jaws, and I will bring theo  
 forth, and all thine army, horses and horsemen, <sup>d</sup>all of them <sup>e</sup> ch. 23. 12.  
 clothed with all sorts of armour, even a great company with  
 5 bucklers and shields, all of them handling swords : Persia,  
 Ethiopia, and <sup>f</sup>Libya with them ; all of them with shield and  
 6 helmet : <sup>g</sup>Gomer, and all his bands ; the house of <sup>h</sup>Togarmah  
 of the north quarters, and all his bands : <sup>i</sup>and many people with  
 7 thec. <sup>j</sup>Be thou prepared, and prepare for thyself, thou, and  
 all thy company that are assembled unto thee, and be thou a  
 8 guard unto them. <sup>k</sup>After many days <sup>l</sup>thou shalt be visited : in  
 the latter years thou shalt come into the land <sup>m</sup>that is brought  
 back from the sword, <sup>n</sup>and is gathered out of many people,  
 against <sup>o</sup>the mountains of Israel, which have been always waste :  
 but it is brought forth out of the nations, and they shall <sup>p</sup>dwell  
 9 safely all of them. Thou shalt ascend and come <sup>q</sup>like a storm,  
 thou shalt be <sup>r</sup>like a cloud to cover the land, thou, and all thy  
 10 bands, and many people with thee. ¶ Thus saith the Lord God ;  
 It shall also come to pass, <sup>s</sup>that at the same time shall things  
 come into thy mind, and thou shalt <sup>t</sup>think an evil thought :  
 11 and thou shalt say, I will go up to the land of unwalled villages ;  
 I will <sup>u</sup>go to them that are at rest, <sup>v</sup>that dwell <sup>w</sup>safely, all of  
 them dwelling without walls, and having neither bars nor gates,  
 12 <sup>x</sup>to take a spoil, and to take a prey ; to turn thine hand upon  
<sup>y</sup>the desolate places <sup>z</sup>that are now inhabited, <sup>aa</sup>and upon the people  
 13 that are gathered out of the nations, which have gotten cattle  
 and goods, that dwell in the <sup>bb</sup>midst of the land. <sup>cc</sup>Sheba, and  
<sup>dd</sup>Dedan, and the merchants <sup>ee</sup>of Tarshish, with all <sup>ff</sup>the young  
 lions thereof, shall say unto thee, Art thou come to take a spoil ?  
 hast thou gathered thy company to take a prey ? to carry away  
 silver and gold, to take away cattle and goods, to take a great  
 14 spoil ? Therefore, son of man, prophesy and say unto Gog,

<sup>1</sup> Or, Phut, ch. 27. 10. & <sup>3</sup> purpose.

30. 5.

<sup>2</sup> Or, conceive a mischievous

<sup>3</sup> Ur, confidently.

4 Heb. To spoil the spoil,

<sup>and to prey the prey, ch.</sup>

29. 19.

<sup>5</sup> Heb. navel, Judg. 9. 37.

of Magog, prince of Rosh, Meshech and Tubal. *Gog* is here the name of a captain from the land of Magog (cp. Gen. x. 2) the name of a people of the North, placed between *Gomer* (the Cimmerians) and *Madai* (the Medes). In the History of Assurbanipal from cuneiform inscriptions, a chief of the Saka (Scythians), called *Ga-a-gi*, is identified by some with Gog. *Rosh*, if a proper name, occurs in this connexion only.

4. *with all sorts*] Or, “gorgeously ;” see marg. ref. Omit “of armour.”

5. Libya and Ethiopia, mixed with the northern invaders, are tribes from the extreme South, to shew that this is a general combination of the foes of God’s people.

7. Spoken ironically. Make all thy preparations, they will be in vain.

8. As Gog was drawn on to his attack upon Israel in order to his ultimate ruin, therefore his preparations were the first step in his visitation from the Almighty.

*After many days] For many days.* Many a long day shall the hand of God be upon thee, drawing thee on to thy ruin, and in the latter days shalt thou come.

*the land]* Lit. a *land* once laid waste by the sword, but now delivered from it, whose inhabitants once scattered have been gathered together from out of many peoples.

*always]* Rather, a long time. The mountains were at the time of Gog’s advance again cultivated and populous.

*and they shall dwell]* Rather, and they dwell. It is a description of the actual condition at the time of Gog’s invasion (cp. Judg. xviii. 7). Such was the condition of the restored Jews in their prosperous days, after which came invasion. Such shall be the condition of the Church previous to the final conflict between good and evil.

11. *unwalled villages]* Cp. Zech. ii. 4. 5.

14. God will mark the prosperous security of the people, and rise up against them as an easy prey.

<sup>g</sup> Gen. 10. 2.  
<sup>h</sup> ch. 27. 14.

<sup>i</sup> Like Isai.  
<sup>j</sup> 8. 9, 10.

<sup>k</sup> Jer. 40. 3.

<sup>l</sup> Deut. 4. 30.

<sup>m</sup> Isai. 29. 6.

<sup>n</sup> ch. 31. 14.

<sup>o</sup> ch. 30. 1.

<sup>p</sup> Jer. 23. 6.

<sup>q</sup> ch. 34. 25.

<sup>r</sup> ver. 11.

<sup>s</sup> Isai. 28. 2.

<sup>t</sup> Jer. 4. 13.

<sup>u</sup> Jer. 40. 31.

<sup>v</sup> ver. 8.

<sup>w</sup> ch. 30. 34.

<sup>x</sup> ch. 27. 22.

<sup>y</sup> ch. 27. 15.

<sup>z</sup> ch. 27. 12.

<sup>aa</sup> ch. 19. 3.

<sup>b</sup> Isai. 4. 1.  
<sup>c</sup> ver. 8.  
<sup>d</sup> ch. 31. 2.  
<sup>e</sup> ver. 6.

<sup>f</sup> ver. 9.  
<sup>g</sup> ver. 8.  
<sup>h</sup> Ex. 14. 4.  
ch. 36. 21.

<sup>i</sup> ch. 36. 5. 6.  
<sup>j</sup> & 39. 25.  
<sup>k</sup> Ps. 89. 46.  
<sup>l</sup> Hng. 2. 6.  
Rev. 16. 18.  
<sup>m</sup> Hos. 4. 3.

<sup>n</sup> Jer. 4. 24.  
Nah. 1. 5.

<sup>o</sup> Ps. 105. 16.

<sup>p</sup> ch. 14. 17.

<sup>q</sup> Judg. 7. 22.

<sup>r</sup> Sunn. 1. 4. 20.

<sup>s</sup> Isai. 60. 10.

Jer. 25. 31.

<sup>t</sup> ch. 5. 17.

<sup>u</sup> Ps. 11. 0.

Isai. 29. 6.

<sup>v</sup> ch. 13. 11.

Rev. 16. 21.

<sup>w</sup> ch. 36. 23.

<sup>x</sup> Ps. 9. 16.

ch. 37. 28.

<sup>y</sup> ch. 38. 2.

<sup>z</sup> ch. 38. 15.

Thus saith the Lord God; <sup>b</sup>In that day when my people of Israel <sup>c</sup>dwelleth safely, shalt thou not know it? <sup>d</sup>And thou shalt come from thy place out of the north parts, thou, <sup>e</sup>and many people with thee, all of them riding upon horses, a great company, and a mighty army: <sup>f</sup>and thou shalt come up against my people of Israel, as a cloud to cover the land; <sup>g</sup>it shall be in the latter days, and I will bring thee against my land, <sup>h</sup>that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. <sup>i</sup>Thus saith the Lord God; <sup>j</sup>Art thou he of whom I have spoken in old time <sup>k</sup>by my servants the prophets of Israel, which prophesied in those days <sup>many</sup> years 18 that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face. For <sup>l</sup>in my jealousy <sup>m</sup>and in the fire of my wrath have I spoken, <sup>n</sup>Surely in that day there shall be a great shaking in the land of Israel; so that <sup>o</sup>the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that <sup>p</sup>are upon the face of the earth, shall shake at my presence, <sup>q</sup>and the mountains shall be thrown down, and the <sup>r</sup>steep places shall fall, and every wall shall fall to the ground. And I will <sup>s</sup>call for <sup>t</sup>a sword against him throughout all my mountains, saith the Lord GOD: <sup>u</sup>every man's sword shall be against his brother. And I will <sup>v</sup>plead against him with <sup>w</sup>pestilence and with blood; and <sup>x</sup>I will rain upon him, and upon his bands, and upon the many people that <sup>y</sup>are with him, an overflowing rain, and <sup>z</sup>great hailstones, fire, and brimstone. Thus will I magnify myself, and <sup>aa</sup>sanctify myself; <sup>ab</sup>and I will be known in the eyes of many nations, and they shall know that I am the LORD.

**CHAP. 39. THEREFORE,** <sup>ac</sup>thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, 2 O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and <sup>ad</sup>leave but the sixth part of thee, <sup>ae</sup>and will cause thee to come up from <sup>af</sup>the north parts, and will bring thee 3 upon the mountains of Israel: and I will smite thy bow out of

<sup>1</sup> Heb. by the hands.

<sup>2</sup> Or, towers, or, stairs.

<sup>3</sup> Or, strike thee with six

plagues; or, draw then  
back with an hook of six

teeth, as ch. 38. 4.

<sup>4</sup> Heb. the sides of the  
north.

**16. I shall be sanctified in thee]** I shall be shewn to be holy and just in avenging Myself of Mine enemy.

**17. Gog** is not mentioned by name in any existing prophecy before Ezekiel's time. The reference here shows (1) that the conflict with Gog does not represent a particular event, but one of which the prophets in general had to speak; (2) that in the interpretation of Old Testament prophecy we are to look beyond special fulfilments. Events in the world's history come within a prophet's ken as parts of the Divine administration whereby evil struggles against but is overcome by good. As every such conflict is a prelude to the final struggle, so its prediction has reference ultimately to the consummation here foretold.

**XXXIX.** The present chapter describes

the defeat of Evil and the triumph of God and His people. As the prophet predicted the advance of Evil under the figure of the invasion of an actual army; so he declares the overthrow of Evil by the figure of a host routed and slain, and the consequent purification of a land, partially overrun and disturbed. Some forgetting that this is a figure, have searched history to find out some campaign in the land of Israel, some overthrow of invaders, on which to fix this prophecy, and have assigned localities to the burial-place *Hamon-Gog* (v. 11).

**2. the chief prince]** Or, "prince of Rosh."

**and leave but the sixth part of thee]** Or, and lead thee along (LXX. and Vulg.).

thy left hand, and will cause thine arrows to fall out of thy 4 right hand. <sup>c</sup>Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: <sup>d</sup>I will give thee unto the ravenous birds of every <sup>e</sup>sort, and <sup>f</sup>to the 5 beasts of the field <sup>g</sup>to be devoured. Thou shalt fall upon <sup>h</sup>the 6 open field: for I have spoken *it*, saith the Lord God. <sup>i</sup>And I will send a fire on Magog, and among them that dwell <sup>j</sup>carelessly in <sup>k</sup>the isles: and they shall know that I *am* the LORD. <sup>l</sup>So will I make my holy name known in the midst of my people Israel; and I will not <sup>m</sup>let them <sup>n</sup>pollute my holy name any more: <sup>i</sup>and the heathen shall know that I *am* the LORD, the 8 Holy One in Israel. <sup>k</sup>Behold, it is come, and it is done, saith 9 the Lord God; this *is* the day <sup>l</sup>whereof I have spoken. ¶ And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the <sup>o</sup>handstaves, and 10 the spears, and they shall <sup>p</sup>burn them with fire seven years: so that they shall take no wood cut of the field, neither cut down <sup>q</sup>any out of the forests; for they shall burn the weapons with fire: <sup>m</sup>and they shall spoil those that spoiled them, and rob 11 those that robbed them, saith the Lord God. And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the <sup>r</sup>noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call 12 *it* The valley of <sup>s</sup>Hamon-gog. And seven months shall the house of Israel be burying of them, <sup>t</sup>that they may cleanse the 13 land. Yea, all the people of the land shall bury *them*; and it shall be to them a renown the day that <sup>u</sup>I shall be glorified, 14 saith the Lord God. And they shall sever out <sup>v</sup>men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, <sup>w</sup>to cleanse it: after the end of seven months shall they search. 15 And the passengers *that* pass through the land, when <sup>x</sup>any seeth a man's bone, then shall he <sup>y</sup>set up a sign by it, till the buriers

<sup>1</sup> Heb. wing.<sup>2</sup> Heb. to devour.<sup>3</sup> Heb. the *face* of the field.<sup>4</sup> Or, confidently.<sup>5</sup> Or, jewel.<sup>6</sup> Or, make a fire of them.<sup>7</sup> Or, mouths.<sup>8</sup> That is, *The multitude of*<sup>gog.</sup><sup>9</sup> Heb. men of continuance.<sup>10</sup> Heb. build.

6. The judgment is extended to the *isles* (or, sea-coast) to shew that it should fall not only on Gog and his land, but on those who share Gog's feelings of hatred and opposition to the kingdom of God.

9. 10. *burn them with fire*] Or, "kindle fire with them;" or, as in marg. The weapons of the army left on the field of battle shall be so numerous as to supply fuel for the people of the land for *seven years*. *Seran* was a number connected with cleansing after contact with the dead (Num. xix. 11 seq.), and this purification of the land by the clearance of heathenish spoils was a holy work (cp. v. 12).

11. The prophet pictures to himself some imaginary valley (cp. Zech. xiv. 5) at the *east of the sea*, the Dead Sea, a place frightful in its physical character, and admonitory of past judgments. He calls it *the*

*valley of the passengers* (or, passers-by), because they who there lie buried were but as a passing cloud. In vv. 11-15 there is a play upon words—there were *passengers* to be buried, *passengers* to walk over their graves, *passengers* to bury them; [or, a play upon the treble meaning of *passing in* (invading), *passing by*, and *passing through*.]

*stop the noses.]* The word thus rendered occurs only once more in Scripture (Deut. xxv. 4) where it is rendered *muzzle*. Cp. Isai. xxxiv. 3.

*Hunon-yau]* See marg., cp. v. 16.

14. *men of continual employment*] Lit. as marg., i.e. men regularly appointed to this business. As the land of Israel represents figuratively the Church of Christ, the purification of that land is a proper part of the figure to indicate such a sanctification and

<sup>c</sup> ch. 38. 21.  
<sup>d</sup> ver. 17.  
<sup>e</sup> ch. 33. 27.<sup>f</sup> ch. 38. 22.  
Amos 1. 4.<sup>g</sup> Ps. 72. 10.  
<sup>h</sup> ver. 22.<sup>i</sup> Lev. 18. 21.  
ch. 20. 39.  
<sup>j</sup> ch. 28. 10.  
<sup>k</sup> Rev. 16. 17.  
<sup>l</sup> & 21. 6.  
<sup>m</sup> ch. 38. 17.<sup>n</sup> Isai. 14. 2.<sup>o</sup> Deut. 21. 23.  
ver. 14, 16.<sup>p</sup> ch. 28. 2.<sup>q</sup> ver. 12.

16 have buried it in the valley of Hamon-gog. And also the name  
 of the city *shall be*<sup>1</sup> Hamonah. Thus shall they *cleanse* the land.  
 ¶ And, thou son of man, thus saith the Lord God; "Speak  
 unto every feathered fowl, and to every beast of the field,  
 \*Assemble yourselves, and come; gather yourselves on every  
 side to my <sup>3</sup>sacrifice that I do sacrifice for you, even a great  
 sacrifice upon the mountains of Israel, that ye may eat flesh,  
 18 and drink blood. Ye shall eat the flesh of the mighty, and  
 drink the blood of the princes of the earth, of rams, of lambs,  
 19 and of <sup>4</sup>goats, of bullocks, all of them <sup>2</sup>fatlings of Bashan. And  
 ye shall eat fat till ye be full, and drink blood till ye be drunken,  
 20 of my sacrifice which I have sacrificed for you. Thus ye shall  
 be filled at my table with horses and chariots, with mighty men,  
 21 and with all men of war, saith the Lord God. ¶ And I will  
 set my glory among the heathen, and all the heathen shall see  
 my judgment that I have executed, and my hand that I have  
 laid upon them. So the house of Israel shall know that I am  
 the Lord their God from that day and forward. And the  
 heathen shall know that the house of Israel went into captivity  
 for their iniquity: because they trespassed against me, therefore  
 hid I my face from them, and gave them into the hand of  
 their enemies: so fell they all by the sword. According  
 to their uncleanness and according to their transgressions have  
 25 I done unto them, and hid my face from them. ¶ Therefore  
 thus saith the Lord God; "Now will I bring again the captivity  
 of Jacob, and have mercy upon the whole house of Israel, and  
 26 will be jealous for my holy name; after that they have borne  
 their shame, and all their trespasses whereby they have tres-  
 passed against me, when they dwelt safely in their land, and  
 27 none made them afraid. When I have brought them again  
 from the people, and gathered them out of their enemies' lands,  
 and am sanctified in them in the sight of many nations;  
 28 then shall they know that I am the Lord their God, which  
 caused them to be led into captivity among the heathen: but I  
 have gathered them unto their own land, and have left none of  
 29 them any more there. Neither will I hide my face any more  
 from them: for I have poured out my spirit upon the house of  
 Israel, saith the Lord God.

<sup>1</sup> That is, *The multitude.*

<sup>2</sup> Heb. *to the fowl of every wing.*

<sup>3</sup> Or, *slaughter.*

<sup>4</sup> Heb. *great goats.*

<sup>5</sup> Heb. *by my causing of*

*them, &c.*

cleansing of His Church, as St. Paul describes (Eph. v. 26, 27).

17-29. The purposes of the past dispensation shall be made clear to God's people themselves and to the heathen. His judgments were the consequence of their sins; and these sins once abandoned, the favour of their God will return in yet more abundance.

29. Cp. Acts ii. 17. St. Peter distinctly appropriates these prophecies (marg. reff.) to the outpouring of the Holy Spirit on the day of Pentecost, and the inauguration of the Church of Christ by that miraculous event. This was the beginning of the fulfilment. They shall find their consummation when time shall be no more.

XL.-XLVIII. The subject of the closing chapters of Ezekiel is the restitution

of the kingdom of God. This is expressed by a vision, in which are displayed not only a rebuilt Temple, but also a reformed priesthood, reorganized services, a restored monarchy, a reappropriated territory, a renewed people, and, as a consequence, the diffusion of fertility and plenty over the whole earth. The return from Babylon was indeed the beginning of this work, but only a beginning, introductory to the future kingdom of Christ, first upon earth, finally in heaven. The vision must therefore be viewed as strictly *symbolical*; the symbols employed being the Mosaic ordinances. These ordinances had indeed in themselves a hidden meaning. The Tabernacle in the midst of the tents of the tribes, and afterwards the Temple in the capital of the land of inheritance, was intended to signify the

dwelling of Jehovah among His people; the priesthood denoted the mediation between God and man, the monarchy the sovereignty of God, the people the saints of God, the territory their inheritance.

It was probably a jubilee year when this vision was seen (see note on xl. 1). The Temple and city were in ruins, but God was pleased in this way to revive the hopes of His people.

An examination of the vision shews the insufficiency of the explanation, which conceives that Ezekiel was simply guided to leave behind patterns on the basis of which the Temple should in after days be rebuilt, and its services restored. Not only was this plan never carried out, but it was incapable of execution. The physical features of the land would not admit of the separation of precincts a mile square, surrounded by a territory sixteen miles by forty-eight (xlviii. 10). The river, though connected with the stream brought by conduit pipes into the actual Temple (see xlvi.), soon passes into a condition wholly ideal, and the equal apportionment of the land to each of the twelve tribes is compatible neither with history nor geography.

The minuteness of the details is due to the fact that it is of the essence of a vision that the seer has before him every line, as in a carefully drawn picture. The numbers and figures employed are not without their meaning. The symbolical numbers of the Temple of Solomon were repeated in the vision of Ezekiel. Among the Hebrews the perfect figure was the square or the cube, and harmony was thought to be attained by exact equality, or by the repetition of like dimensions. Thus in the ideal Temple, as in the real, we find the fundamental measure of 100 cubits square, which is maintained in the Temple-court (a, Plan II.) and in the court of sacrifice (n). By a repetition of this measurement are formed the other courts, the outer court (o) being a square of 500 cubits, the precincts (n, Plan IV.) a square whose sides were exactly six times as long. Further, the *oblation* set apart for the priests and Levites and the city was to be *foursquare* (xlviii. 20), 25,000 reeds, and the city itself 4,500 reeds square with twelve gates, three on each side. The courts communicate with each other and with the precincts by six gates (p and q, Plan II.) equal to each other and similarly situated. The enclosing wall of the outer court has strange dimensions in order that height, width, and thickness, may all be equal. The minute details are after the same pattern. The guard-chambers, the bases of the columns, are all

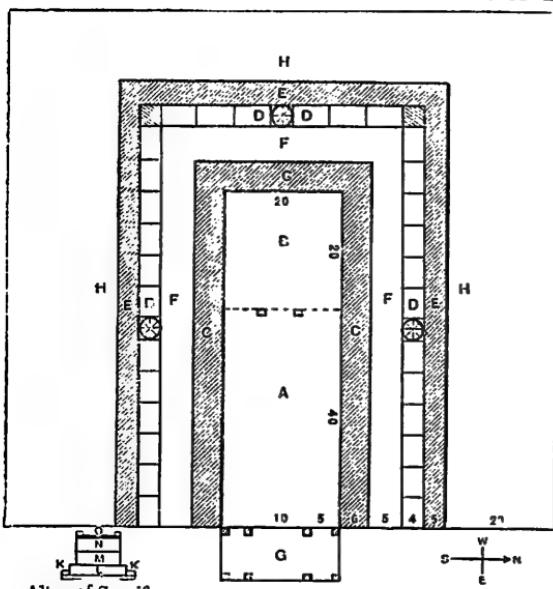
square. The series of chambers for the Levites and for the priests are in fixed numbers and symmetrically placed. The dimensions of the brasen Altar are changed that one part may be the double of another throughout (see xlvi. 13). The number of sacrifices is in certain instances increased and made more uniform.

Most readers, when they have come to ch. xlvi., will have been struck with the small number of services described, and with the omission of one of the three great Festivals (see xlv. 25) and even of the Day of Atonement. Now if we were to expect to find in the vision directions for the re-enactment of the Temple-ritual, this would be quite unaccountable. But if we view these selected rites in relation to the Temple-building, and give to that building its true symbolical character, all is found to be just and harmonious. The vision is intended to depict the perpetual worship of the God of Heaven in the Kingdom of Christ. To the mind of an Israelite the proper figure to represent this would be the Temple and its services, with people, priest, and prince, each doing their fitting part. The most appropriate services to exhibit this worship would be those of continual recurrence, in which day by day, week by week, month by month, prayer and praise ascended to the throne of Heaven; viz. the Morning Sacrifice, the Sabbath and the New Moon Festival. Here we have the Israelite symbol of perpetual public adoration.

This will also account for the absence of all mention of the High Priest and his office. In the old dispensation the chief function of the High Priest was the performance of the great Act, which typified the Atonement wrought by the sacrifice and death of Christ for the sins of the world. This Atonement was effected once for all upon the Cross, and in the new dispensation Christ appears in the midst of His people as their Prince and Head, leading and presenting their prayers and praises day by day to His Father in Heaven.

The vision represents the coming dispensation as a kingdom (cp. xxxiv. 24). Solomon took a special part in the Temple services as king, and here there are new and remarkable provisions for the prince. Special offerings are to be made by him; there is a particular order for the prince's inheritance; and one of the gateways is reserved for him as that by which *the Lord, the God of Israel, entered in* (xliv. 2); and thus is brought forth, as a leading feature in the vision, the figure of a king reigning in righteousness, the representative of Jehovah upon earth.

PLAN I.  
TEMPLE-COURT AND TEMPLE OF EZEKIEL.



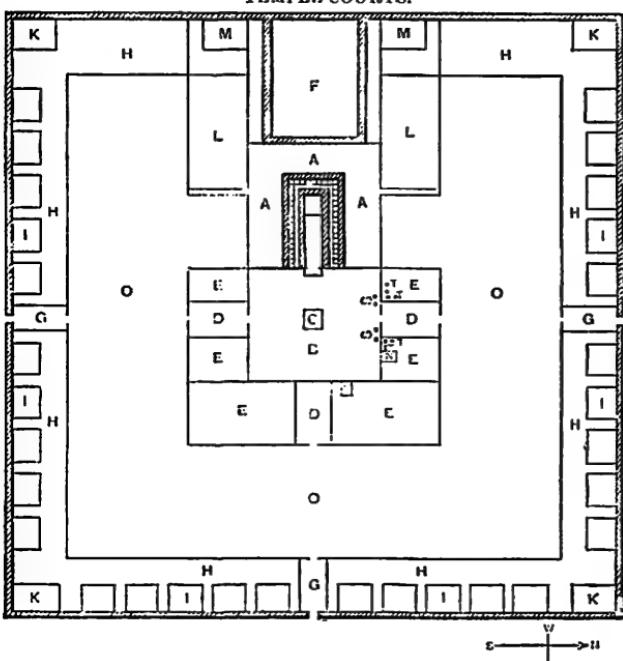
- A. The Holy Place.
- B. The Holy of Holies.
- C. Wall of the House.
- D. Side Chambers.
- E. Wall of Side Chambers.
- F. Corridor.
- G. Porch.
- H. Space of 20 Cubits.

## ALTAR.

- I. Base (1 cub. high, 16 cubits square).
- K. Border (1 cub.).
- L. Lower Settle (2 cub. high, 14 cubits square).
- M. Upper Settle (1 cub. high, 12 cubits square).
- N. Square Block (Harel) do.
- O. Slab with Horns (Ariel) (12 cubits square).

The figures are cubits of 18 inches.

PLAN II.  
TEMPLE-COURTS.



- A. Temple-Court (100 cubits).
- B. Inner Court, or Court of Sacrifice (100 cubits).
- C. Brasen Altar.
- D. Inner Gate-Buildings (50 cubits).
- E. Upper Pavement.
- F. Separate Place (100 cubits).
- G. Outer Gate-Buildings (50 cubits).
- H. Lower Pavement.
- I. Chambers.
- K. Cooking Chambers.
- L. Priests' Chambers.
- M. Cooking Chambers for Priests.
- N. Chambers for Singers and Priests in charge.
- O. Outer Court (100 cubits).
- P. Stone Tables.
- T. Wooden Tables.

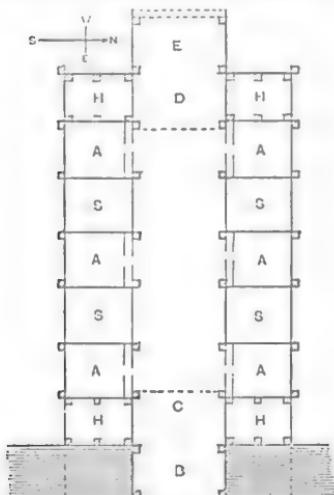
**CHAP. 40.** IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that <sup>a</sup>the city was smitten, in the selfsame day <sup>b</sup>the hand of the **LORD** was upon me, and brought me <sup>c</sup>thither. <sup>d</sup>In the visions of God brought he me into the land of Israel, <sup>e</sup>and set me upon a very high mountain, <sup>f</sup>by which was as the frame of a city on the south. And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, <sup>g</sup>with a line of flax in his hand, <sup>h</sup>and a measuring reed; and he stood in the gate. And the man said

- <sup>a</sup> ch. 33, 21.
- <sup>b</sup> ch. 1, 3.
- <sup>c</sup> ch. 8, 3.
- <sup>d</sup> Rev. 21, 10.
- <sup>e</sup> ch. 1, 7.  
Dan. 10, 6
- <sup>f</sup> ch. 47, 2.
- <sup>g</sup> Rev. 11, 1.  
& 21, 15.

<sup>1</sup> Or, upon which.

### PLAN III.

GATE-BUILDING OF ONE OF THE  
COURTS OF EZEKIEL'S TEMPLE.



A. Guard-Chambers.	E. Inner Threshold (threshold of the Porch).
B. Threshold.	S. Spaces.
C. Second Threshold.	H. Halls.
D. Second Inner Threshold.	

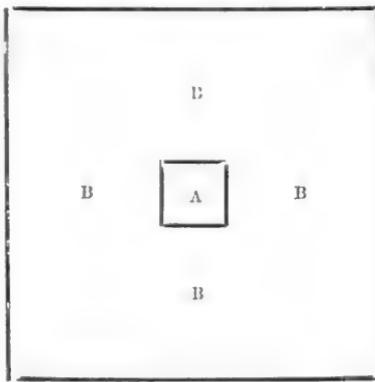
**XL. 1.** *In the five and twentieth year]* This was the fiftieth year from the 18th of Josiah, the year of his memorable Passover (2 K. xxiii. 22). See i. 1 note. If that was a jubilee year, which is highly probable, this vision also falls in a jubilee year, which seems appropriate. The jubilee year began with the month of Tisri, a sufficient reason for speaking of the time as *the beginning of the year*. The tenth day of this month was the day of Atonement (Hev. xvi. 29, 30).

2. *by which*] Better as in marg. (cp. xlvi. 12).

[as the frame of a city] It is not a city which is seen, but a building (the Temple and its courts) like a city in its construction, surrounded by massive walls.

PLAN IV.

## THE TEMPLE COURTS AND THE PRECINCTS.



- A. The Temple and its Courts, 500 cubits square.
- B. The Precincts, 500 reeds (3000 cubits) square.

*on the south]* **southward**, i.e. on the southern slope, just as the Temple actually stood on Mount Moriah. The Temple was at the North-East corner of the city—part of the western portion of the city being more to the North, but no part directly North of the Temple.

3. *the appearance of brass*] Brightly shining.

*a line of flax]* For measuring the ground plan.

*a measuring reed]* For the walls (cp. Jer. xxxi. 38, 39). To measure implied a separation for sacred purposes. The measurements are (1) *exact*, to shew that the promise is certain; (2) *equal*, to denote harmony; (3) *rast*, to mark majesty and grandeur.

<sup>a</sup> ch. 41. 3<sup>i</sup> ch. 43. 10.<sup>k</sup> ch. 42. 20.

unto me, <sup>b</sup>Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; or to the intent that I might shew *them* unto thee *art* thou brought hither: <sup>c</sup>declare all that thou seest to the house of <sup>d</sup>Israel. And behold <sup>e</sup>a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed. <sup>f</sup>¶ Then came he unto the gate <sup>g</sup>which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold of <sup>h</sup>the gate, *which was* one reed broad. And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the <sup>i</sup>porch of the gate within *was* one reed. He measured also the <sup>j</sup>porch of the gate within, one reed. Then measured he the porch of the gate, eight cubits; and the posts thereof, two <sup>k</sup>cubits; and the porch of the gate *was* inward. And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the <sup>l</sup>posts had one measure on this side and on that side. And he measured the breadth of the entry of the gate, ten cubits; and <sup>m</sup>the length of the gate, thirteen cubits. The <sup>n</sup>space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit *on that side*: and the little chambers *were* six <sup>o</sup>cubits on this side, and six cubits on that side. He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against <sup>p</sup>door. He made also posts of threescore cubits, even unto the

<sup>g</sup> Heb. *whose face was the way toward the east.*<sup>h</sup> Heb. *limit, or, bound.*

5. The boundary wall of the Temple-courts. See Plan II.

*a wall on the outside of the house]* The wall enclosing the courts in which were the entrance gates.

*by the cubit and an hand breadth]* The Jews first used a cubit of fifteen inches, applying it principally to the vessels and furniture of the Temple; next a cubit of eighteen inches (*a hand-breadth* longer than the former cubit); and lastly, after the Captivity, the Babylonish cubit of twenty-one inches (*a hand-breadth* more). In the Temple measurements they used only the cubit of eighteen inches; hence the *cubit and hand-breadth* is the cubit of eighteen inches.

6-16. The East gate-building. See Plan III.

6. *stairs]* Seven in number (v. 22). *Each threshold of the gate (was) one reed broad* (or 9 ft.). The measurements are being taken from E. to W., i.e., in depth.

7. *every little chamber]* The guard-chambers (A) for the use of the Levites who kept watch in the Temple.

*the threshold of the gate by the porch]* The second threshold in the easternmost gateway (c).

*porch]* Heb. *ulam*; the LXX. *αιλάμ*; Vulg. *vestibulum*. The word probably means

porch or portico, connected with *ail*=post or pillar.

9. The porch is now measured from N. to S. in width. The *breadth of the entry of the gate* was *ten cubits*, made up of the *eight cubits*, with *a cubit* for a post or pillar on each side (v. 11).

*posts]* A projection like a ram's horn; in architecture, a column projecting from the wall with its base, shaft, and capital, or it may be the *base* only (v. 16, 49). Here *post* represents the lower part of the column, and the dimensions given are those of the section of the base.

10. In front of each guard-chamber were columns, whose *posts* (bases) were each one cubit square.

11. *the length of the gate]* The length of the gateway (including the porch, E.) from the court to the uncovered space. The threshold was *six cubits*, and the porch *six*. In addition one cubit was probably allowed in front of the porch, as before the porch of the Temple itself (v. 49).

13. This measurement is across the gate-building from N. to S. The breadth of the gate-building was exactly half its length (v. 15).

14. *posts of threescore cubits]* Sixty cubits were the length of a series of columns. This

15 post of the court round about the gate. And from the face of the gate of the entrance unto the face of the porch of the inner 16 gato were fifty cubits. And *there were*<sup>1</sup> narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the <sup>2</sup>arches: and windows were round about 17 <sup>3</sup>inward: and upon each post were palm trees. ¶ Then brought he me into <sup>4</sup>the outward court, and, lo, *there were* <sup>5</sup>chambers, and a pavement made for the court round about: <sup>6</sup>thirty 18 chambers were upon the pavement. And the pavement by the side of the gates over against the length of the gates was the 19 lower pavement. Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court 20 <sup>7</sup>without, an hundred cubits eastward and northward. ¶ And the gate of the outward court <sup>8</sup>that looked toward the north, he 21 measured the length thereof, and the breadth thereof. And the little chambers thereof were three on this side and three on that side; and the posts thereof and the <sup>9</sup>arches thereof were after the measure of the first gate: the length thereof was fifty 22 cubits, and the breadth five and twenty cubits. And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were 23 before them. And the gate of the inner court was over against the gate toward the north, and toward the east; and 24 he measured from gate to gate an hundred cubits. ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches 25 thereof according to these measures. And *there were* windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty

<sup>1</sup> Heb. closed.<sup>2</sup> Or, galleries, or, porches.<sup>3</sup> Or, within.<sup>4</sup> Or, from without.<sup>5</sup> Heb. whose face was.<sup>6</sup> Or, galleries, or, porches.<sup>1</sup> Kin. 6. 4.<sup>2</sup> Rev. 11. 2.<sup>3</sup> 1 Kin. 6. 5.<sup>4</sup> ch. 45. 5.

gives us another feature of the gate-building. Between the porch (E) and the two most western guard-chambers was a space of five cubits (through which the road passed), forming a kind of hall with columns along the sides. This hall is called the *arches* (v. 16). A hall of the same dimensions was between the boundary wall and eastern guard-chambers (v. 31). It is probable that in one of these halls (that of the eastern gateway of the inner court) the prince ate bread on solemn festivals (xliv. 3).

*unto the post of the court round about the gate* This hall or colonnade extended the whole breadth of the building to the *pavement* (v. 18, H, Plan II.). Outside the building on the pavement was a series of pillars.

15. The whole length of the gate-building was thus made up:—

Thickness of boundary wall	...	6	cubits
Hall of entrance	...	5	"
Three guard-chambers (6 cubs. ea.)	18	"	
Spaces between guard-chambers	10	"	
Hall of porch	...	5	"
Porch	...	6	"
50 cubits			

16. The narrow (closed and (?) latticed windows lit up both the guard-chambers and the hall. On the square base of the post stood the shaft in the form of a palm-tree, as we see in ancient buildings in the East.

17-19. The *outward* or outer court (o, Plan II.) corresponds to what was in Herod's temple the Court of Women, into which all Jews, but not Gentiles were admitted.

17. *chambers*] (i) See Jer. xxxv. 2.  
*a pavement*] (H) Of mosaic work (2 Chr. vii. 3; Esther i. 6) which formed a border of forty-four cubits. On each side of the court in which there were gates, i.e. on E., N., and S. It was called the *lower pavement* to distinguish it from the pavement of the inner court; the outer court being lower than the inner (v. 31).

19. There were eastern, northern, and southern gates of entrance from the outer to the inner court (B).

*without*] Not as in marg., but looking outwards, i.e. the outward front of the inner gate towards the outer court.

20-23. The gates both of the outer and of the inner court. Cp. Plan II.

26 cubits. And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof. 27 And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits. 28 ¶ And he brought me to the inner court by the south gate: and 29 he measured the south gate according to these measures; and the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* 30 fifty cubits long, and five and twenty cubits broad. And the arches round about *were* five and twenty cubits long, and five 31 cubits <sup>1</sup>broad. And the arches thereof *were* toward the outer court; and palm trees *were* upon the posts thereof: and the 32 going up to it *had* eight steps. ¶ And he brought me into the inner court toward the east: and he measured the gate according 33 to these measures. And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and 34 twenty cubits broad. And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps. 35 ¶ And he brought me to the north gate, and measured *it* according to these measures; the little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five 36 37 and twenty cubits. And the posts thereof *were* toward the outer court; and palm trees *were* upon the posts thereof, on this side, 38 and on that side: and the going up to it *had* eight steps. And the chambers and the entries thereof *were* by the posts of the 39 gates, where they washed the burnt offering. And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt offering and <sup>2</sup>the sin offering 40 and <sup>3</sup>the trespass offering. And at the side without, <sup>2</sup>as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two 41 tables. Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, wherupon they slew

<sup>1</sup> Heb. *breadth*.

<sup>2</sup> Or, *at the step*.

<sup>31.</sup> *outer court*] Translate *outward court*

(v. 37, xlii. 1, 7, 14, xliv. 19, xlvi. 20, 21).

*arches toward the outward court*] See v. 14 note.

*eight steps*] So for the East (v. 34) and North gates (v. 37). From the precincts to the outer court were *seven* steps, from the outer to the inner court *eight*, making together the number of the Psalms (Ps. cxx.-cxxiv.), supposed by some to have been called Psalms of Degrees, because they were sung by the choir of Levites upon the steps (*degrees*) of the Temple-courts. In later times these Psalms were used as pilgrims' songs by the Jews who went up from their abodes in foreign countries to Jerusalem on the solemn feasts.

<sup>38.</sup> *the chambers*] Render, *and chambers*, not yet described. They were North of the Altar, by the *posts* or pillars in front and along the sides of the gate-building. There were several gates in the gate-building.

<sup>39.</sup> *in the porch*] Not under the covered portico, which was only ten cubits broad (v. 9), but in the angles formed by the porch and gate-front. If the gate-building projected with its porch forward on to the pavement of the inner court, the tables were fitly placed for carrying out the directions of the Law.

<sup>40.</sup> On either side of the entrance of the North gate (from the inner court), were two tables on the one side and two tables on the other side of the porch.

**42 their sacrifices.** And the four tables *were* of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering  
**43** and the sacrifice. And within *were* 'hooks, an hand broad, fastened round about: and upon the tables *was* the flesh  
**44** of the offering. And without the inner gate *were* the chambers of 'the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.  
**45** And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, 'the keepers of the <sup>a</sup>charge of the house. And the chamber whose prospect *is* toward the north *is* for the priests, "the keepers of the charge of the altar: these *are* the sons of <sup>b</sup>Zadok among the sons of Levi, which come  
**47** near to the Lord to minister unto him. So he measured the court, an hundred cubits long, and an hundred cubits broad,

<sup>a</sup> 1 Chr. 6.31.<sup>b</sup> Lev. 8.35.  
1 Chr. 9.23.<sup>c</sup> Num. 18.5.  
ch. 44.15.<sup>d</sup> 1 Kin. 2.35.  
ch. 43.19.

<sup>1</sup> Or, *endirons*, or, *the two hearthstones.*   <sup>2</sup> Or, *ward*, or, *ordinance*: And so ver. 46.

**42.** Omit the and *were*. These *four tables* are not the same as those mentioned before. The *eight tables* (*r*) were for slaying and preparing the victims, and were probably of wood, these (*s*) were of *hewn stone*. There may be in the number *twelve* a reference to the twelve tribes of Israel.

**43. hooks]** The alternative renderings given in the margin indicate the doubtfulness of the translation of the original word. The form is dual, and indicates that it is some object usually found in pairs. Some suggest that they were borders or ledges set, on either side of the tables, a hand-breadth from the edges, to prevent the instruments placed on them from falling off. If the rendering *hooks* be adopted, it is to be explained thus: that these hooks were set on the wall *within*, that each hook was forked (hence the *dual* form), and projected from the wall one span; and that on these hooks were hung the carcases of the slain animals.

**44. without]** Outside of the gate in the inner court. See *n*, Plan II.

**singers]** These were Levites of particular families, those of Heman, Asaph, and Merari, whose genealogy is carefully traced up to Levi (see marg. ref.). These chambers (*n*, Plan II.) may have been for the *singers* and *priests* who were for the time being engaged in the services of the Temple. Other chambers (xlvi. 1, seq.) were for the use of the *priests* at other times; and the Levites and singers, when *not* on duty, would find accommodation in the thirty chambers of the outer court. If there is a departure here from the symmetry elsewhere observed, it may be accounted for by the fact that as the sacrifices were to be made on the *North* side of the altar, and therefore the *tables* for the sacrifices were on that side only, so those who had

charge of the house and its singers might have rooms near. Others correct the Hebrew text by the LXX., and read the passage thus:—And without the *inner gate* two chambers (*i.e.* rows of chambers) *in the inner court*, one *at the side of the North gate*, and *their prospect toward the South*, one *at the side of the South gate*, and *the prospect towards the North*.

**45.** The priests, whose chambers (*t*) are here provided, were those whose business it was to exercise this oversight which had devolved upon them as descendants of Aaron (Num. iii. 32).

**46.** The position of the *chamber* looking to the *North* commanded a view of the brasen Altar and the sacrifices, which were prepared at the *North* side of the Altar.

**the sons of Zadok]** The priests were all descended from one or other of the two sons of Aaron, Eleazar and Ithamar. David distributed the priestly offices between the families of Zadok, the representative of Eleazar, and Ahimelech, the representative of Ithamar (1 Chr. xxiv. 3). From the time of Solomon not only the High Priesthood, but the priesthood itself, so far as concerned its service, that of offering upon the two Altars, seems to have been confined to the descendants of Zadok (see 1 Chr. vi. 49-53). Perhaps the other offices, such as those mentioned in *v. 45*, were performed by the descendants of Abiathar and Ithamar. Cp. 1 Sam. ii. 36, and below, xlvi. 19, xlvi. 15, xlvi. 11. The priests who had charge of the sacrifices were distinguished from the rest of the Levitical priests, as *they which come near to the Lord*, and (xlvi. 13) *the priests that approach unto the Lord*.

**47. the court]** The inner court (*b*) where was the brasen Altar (xlvi. 13).

The new chapter would begin better at *v. 48*.

48 foursquare; and the altar *that was* before the house. ¶ And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this

<sup>v 1 Kin. 6. 3.</sup> 49 side, and three cubits on that side. <sup>v</sup> The length of the porch *was* twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were <sup>s</sup>pillars by the posts, one on this side, and another on that side.

**CHAP. 41. AFTERWARD** he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the <sup>1</sup>door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits:

3 and the breadth, twenty cubits. Then went he inward, and measured the post of the door, two cubits; and the door, six

<sup>s 1 Kin. 6. 20.</sup> 4 cubits; and the breadth of the door, seven cubits. So <sup>a</sup>he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This *is*

5 the most holy place. ¶ After he measured the wall of the house, six cubits; and the breadth of *every* side chamber, four cubits,

<sup>1</sup> Or, entrance.

**48, 49. The Porch of the House.** The front of the Temple-porch (see *c*, Plan I.) consisted of a central opening with two columns on either side. Two columns with the space between them were called a *post of the gate*. The *breadth of the gate* on either side was a *side opening*, that is, the opening between two columns. The columns having bases of a cubit square, two columns and the *breadth of the gate*, which we are told *was three cubits*, made up the *five cubits* on either side the central entrance, which, like the entrance into the Temple itself, was ten cubits. Thus we have twenty cubits for the porch-front.

**49.** The porch of Solomon's Temple was twenty cubits broad and ten deep (*I K. vi. 3*). This corresponds nearly with the dimensions of Ezekiel's porch; the difference in the breadth may be explained by supposing a space of one cubit in front of the porch (as *vr. 11, 12*). The circumstance of this porch being approached by stairs of probably ten steps makes this more probable, a small space in front of the porch being naturally required.

*pillars by the posts*] Lit. *to the posts*, meaning that upon the bases (*posts*) stood shafts (*pillars*). These shafts were probably in the form of palm-trees (*r. 16*). The porch with its steps must have jutted into the inner court.

**XLI. 1-11. The Temple.** See Plan I.

**1. the Temple]** Properly the Holy Place (*A*), as distinguished from the porch (*C*) and the Holy of Holies (*B*) (*I K. vi. 17, vii. 50*).

*the posts*] The outer wall of the Temple was six cubits thick (*r. 5*). The eastern

posts of this wall forming part of the front of the Temple were ornamented with pillars, six cubits on each side.

*He measured the breadth]* This breadth was twenty cubits (*v. 2*). Omit *which was*. Tabernacle is here the interior (*the covered portion*) of the Temple.

2. The measurements are internal, the same as in the Temple of Solomon.

3. *went he inward*] Towards the Holy of Holies. It is not said, *he brought me in*, but *he went in*, because the Holy of Holies was not to be entered even by a priest like Ezekiel, but only by the High Priest once a year. So the *Angel* enters and announces the measurements.

*the post of the door*] On either side of the entrance was a pillar, the two together making up two cubits. The first measurement of the door was from *post to post*, six cubits; and the second measurement, *the breadth of the door*, was the breadth of the actual doors which shut off the Holy of Holies (*r. 23*), and which may have been so hung that each of the *posts* projected half a cubit beyond the hinge of the door (which opened inwards), so as to secure the complete closure of the Holy of Holies.

4. *The Temple* here is the Holy Place as distinguished from the Most Holy, *the Oracle*, which is *before* the Holy Place, inwards.

5. *the wall of the house*] This was the outer wall of the Temple itself. Its thickness of six cubits corresponds with the colossal proportions of the architecture of the East.

*every side chamber*] the side-chambers (*D*).

6 round about the house on every side. <sup>b</sup> And the side chambers were three, <sup>1</sup>one over another, and <sup>c</sup>thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might <sup>d</sup>have hold, but they had not 7 hold in the wall of the house. And <sup>e</sup>there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst. 8 I saw also the height of the house round about: the foundations 9 of the side chambers were <sup>a</sup>a full reed of six great cubits. The thickness of the wall, which was for the side chamber without, was five cubits: and that which was left was the place of the 10 side chambers that were within. And between the chambers was the wideness of twenty cubits round about the house on 11 every side. And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was 12 left was five cubits round about. ¶ Now the building that was

<sup>1</sup> Heb. side chamber over side chamber. <sup>2</sup> Or, three and thirty times, or, foot. <sup>3</sup> Heb. be holden.

<sup>4</sup> Heb. it was made broader, and went round.

<sup>b</sup> 1 Kin. 6. 5, 6.

<sup>c</sup> 1 Kin. 6. 8.

<sup>d</sup> ch. 40. 5.

These were a marked feature in Solomon's Temple, and were probably used as store-houses for the furniture and property of the Temple. The arrangement of these side-chambers differed in some respects from that of Solomon's Temple, the object of Ezekiel's vision being throughout to bring all things to a more exact proportion.

*6. three, one over another, and thirty in order]* i.e. there were three stories, and each story was divided into thirty chambers.

*the wall which was of the house for the side chambers]* Not the wall of the Temple but another wall (*v. 9*) parallel to it, which might be said to be of the house, i.e. belonging to it. The side-chambers of Solomon's Temple were built against the Temple-wall, but in Ezekiel's vision the desire to keep the Temple still more separate and holy led to a fresh arrangement, viz., that another wall should be built at such a distance from the Temple-wall as to allow of chambers being built against it, facing the Temple-wall, and opening into a passage or corridor (*r.*), separating them from the Temple itself.

*that they might have hold, but they had not hold in the wall of the house]* that they might have hold, but not have hold on the wall of the house, i.e. entirely separating the chambers from the Temple-wall proper.

*7. an enlarging]* The wall for the side-chambers had for the ground story its full thickness of five cubits (*v. 9*)—then it was diminished one cubit, so as to form a ledge whereon to rest the beams of the floor of the second story, and again was further diminished one cubit for the floor of the third story. Thus there was an enlarging of the second story of the chambers by one

cubit, and of the third story by two cubits beyond the breadth of the chambers on the ground-floor.

*a winding about still upward]* Winding stairs led upward from one story to another.

*the winding about of the house]* A collective expression for the various winding staircases to the side-chambers which extended on the north, west, and south sides.

*and so increased &c.]* Rather, "and the lowest story was such that one went by the middle story up to the highest." The winding stairs were not visible outside, so that one could not go to the upper story without passing through the middle story.

*8. the foundations of the side chambers]* Therefore the height of the side-chambers from the floor was six cubits, there being three stories, which corresponds sufficiently with the twenty cubits which was the height of the Temple. *A great cubit* is probably an architectural term to denote the line of junction between two stories, which would be that of the ceiling of the lower and the floor of the upper story.

*9. and that which was left]* i.e. the passage (*r.*) between the side-chambers and the Temple-wall, was five cubits (*r. 11*).

*the place of the side chambers that were within]* within the side-chambers which belong to the house. The seer is giving first the height of the side-chambers (*v. 8*), and then the breadth, from the outside of the wall of these chambers to the Temple-wall.

*10. See II, Plan I.*

*11. The doors of the side-chambers opened on to the passage or corridor, between the chambers and the Temple-wall.*

before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick  
 13 round about, and the length thereof ninety cubits. So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred  
 14 cubits long; also the breadth of the face of the house, and of  
 15 the separate place toward the east, an hundred cubits. ¶ And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner  
 16 temple, and the porches of the court; the door posts, and <sup>the</sup> narrow windows, and the galleries round about on their three stories, over against the door, <sup>2</sup>cieled with wood round about,  
<sup>3</sup>and from the ground up to the windows, and the windows were  
 17 covered; to that above the door, even unto the inner house, and without, and by all the wall round about within and without,  
 /1 Kin. 6. 20. 18 by <sup>4</sup>measure. And it was made <sup>5</sup>with cherubims and palm trees, so that a palm tree was between a cherub and a cherub;  
<sup>6</sup> See ch. 1. 19 and every cherub had two faces; <sup>7</sup>so that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through  
 10. 20 all the house round about. From the ground unto above the door were cherubims and palm trees made, and on the wall of  
 21 the temple. The <sup>5</sup>posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appear-

<sup>1</sup> Or, several walks, or,  
 walks with pillars.

<sup>2</sup> Heb. cieling of wood.  
<sup>3</sup> Or, and the ground unto  
 the windows.

<sup>4</sup> Heb. measures.  
<sup>5</sup> Heb. post.

12. *the separate place*] See r, Plan II. The word occurs only in this chapter. The name, which seems one of discredit, has led to the conjecture that the purpose of this place and its building was to receive the offal of the sacrifices and sweepings of the courts, to be carried thence by a postern gate (cp. xlvi. 21). The building itself was, we are told, seventy cubits wide, with walls five cubits thick (eighty cubits in all), leaving ten cubits on each side to make up the 100 cubits from North to South. The length was ninety cubits, which, adding as before the thickness of the walls, gives 100 cubits in length. The whole Temple-building was 500 cubits from West to East, and from North to South, 500 cubits.

14. *toward the east*] The separate place was measured on its eastern side, for the western was not approachable for the purpose of measurement.

15. The description of certain details is introduced by a summary statement of what had been already done.

*galleries*] On either side of the eastern front of the building on the separate place was a gallery of ten feet, under which was an approach to the building, by which the refuse was to be carried in by openings in the North and South, and then carried out by a western postern.

16. *galleries*] The upper story of the side-

chambers was probably built in the form of an open gallery.

*over against the door*] The rows of the side-chambers extended to the front of the Temple, so that they were *over against* the opening, but did not extend so far as the porch.

*cieled*] overlaid. Pillars, galleries, narrow windows were overlaid with wood (1 K. vi. 15, 16).

*were covered*] With wood.

17. *to that &c.*] Over above the door..... within and without was by measure. This verse asserts that all the overlaying was done by careful measurement.

18. On the symbolism of the *Cherubim* see i. 1 note &c.

*every cherub had two faces*] Not as in ch. i., four faces. Convenience of delineation upon a wall may have suggested the alteration. The cherubic devices on the curtains of the Tabernacle (Ex. xxvi. 1, xxxvi. 8) were no doubt like the Cherubim over the Ark, of which we have no reason to suppose that each had *two faces*. The symbolical character here admitted of the deviation.

21. *The posts*] Not the word used before (see xl. 9 note). These *posts* are rather pilasters forming part of the inner walls.

*the appearance...other* i.e. the appearance in this vision was the same as in the actual Temple (cp. xlvi. 3); [or, according to others, the front of the sanctuary resembled the front of the Holy Place].

22 *ance of the other.* <sup>a</sup>The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said <sup>a Ex. 30. 1.</sup>  
 23 unto me, This *is* <sup>b</sup>the table that *is* <sup>b</sup>before the LORD. <sup>c</sup>And  
 24 the temple and the sanctuary had two doors. And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one <sup>d ch. 44. 16.</sup>  
 25 door, and two leaves for the other door. And *there were* made <sup>e Mal. 1. 7, 12.</sup>  
 on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick planks <sup>f Ex. 30. 8.</sup>  
 26 upon the face of the porch without. And *there were* <sup>g</sup>narrow <sup>i 1 Kin. 6</sup>  
 windows and palm trees on the one side and on the other side, <sup>31-35.</sup>  
 on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

**CHAP. 42.** THEN he brought me forth into the utter court, the way toward the north: and he brought me into <sup>a</sup>the chamber that *was* over against the separate place, and which *was* before <sup>a ch. 41. 12,</sup>  
 2 the building toward the north. Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.  
 3 Over against the twenty cubits which *were* for the inner court, and over against the pavement which *was* for the utter court,  
 4 was <sup>b</sup>gallery against gallery in three stories. And before the <sup>b ch. 41. 16.</sup> chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north. Now the upper

22. *The altar of wood]* The Altar for incense (marg. ref.); *altar of gold* (see 1 K. vii. 48).

*walls]* The corner pieces of the Altar, rising into projections called in Ex. *horns*, here *corners*.

*table]* *Table* and *Altar* were convertible terms (Mal. i. 7).

23-25. See marg. ref.

25. *thick planks]* Others render, *leaves in wood* (and in v. 26).

XLII. 1. *utter court]* outward court, so v. 3.

*intw the chamber...before the building] to the chambers* (See I. Plan II.)...over against &c. The building is the Temple-building, for this row of chambers was built against eighty cubits of the wall bounding the *separate place* and twenty cubits of the wall of the Temple-court.

2. He brought me before a row of chambers 100 cubits long, East and West. The door of which lay on the North side of the chambers. The priests entered from the outer court (o); the breadth of this block of chambers was fifty cubits, North and South (v. 8).

3. These *chambers* (cp. xlvi. 19) did not reach to the western wall; between it and them lay a court for cooking (M), probably forty cubits by thirty; such court with its approaches filled up the corner of fifty cubits square, as in the case of the kitchen-courts for the people. In these chambers were dining-rooms for the priests (see v. 13), and baths; for no priest could enter upon his daily ministry without having first bathed. The *chambers* extended beyond "the separate place" to the wall of the

Temple-court, on the other side of which wall was the twenty cubits space. The *pavement* (H) was no doubt continued along the Temple-wall, so that these priests' chambers, like the thirty chambers, stood upon a *pavement*, and were, on the East side, *over against this pavement*.

Translate vv. 1-3: Then he brought me forth into the outward court, the way toward the North, and he brought me to the chambers which were over against the separate place, and which were over against the building, towards the North along the front of the length of an hundred cubits, with the door by the North, and the breadth fifty cubits over against the twenty cubits which were in the inner court, and over against the pavement which was in the outward court, gallery upon gallery in three stories.

4. Or, In the front of the chambers was a gangway of ten cubits breadth [leading] inward, a path of one cubit, and their doors toward the north. The gangway had stairs to the upper stories, while along the North front of the building there was a kerb of one cubit, as before the guard-chambers (xl. 12), on which kerb the North doors (leading to the basement) opened. Others follow the LXX. "And opposite the chambers a walk 10 cubits in width to 100 cubits in length."

5. Render:—And the upper chambers were shortened, for galleries took off from them, from the lower and from the middlemost [chambers] of the building. The building rose in terraces, as was usual in Babylonian architecture, and so each of the two upper stories receded from the one below it.

chambers were shorter: for the galleries <sup>1</sup>were higher than these, <sup>2</sup>than the lower, and than the middlemost of the building. For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground. And the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits. For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple were <sup>9</sup>an hundred cubits. And <sup>3</sup>from under these chambers was <sup>4</sup>the entry on the east side, <sup>5</sup>as one goeth into them from the utter court. The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over <sup>6</sup>against the building. And <sup>7</sup>the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors. And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

<sup>4</sup> Lev. 6. 10.  
<sup>20.</sup>  
<sup>6. 24. 9.</sup>  
<sup>7. Lev. 3. 3.</sup>  
<sup>Num. 18. 9.</sup>  
<sup>10.</sup>  
<sup>✓ ch. 44. 10.</sup>

13 ¶ Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the LORD <sup>8</sup>shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy. When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

<sup>1</sup> Or, did eat of these.<sup>2</sup> Or, and the buildingconsisted of the lower  
and the middlemost.<sup>3</sup> Or, from the place.<sup>4</sup> Or, he that brought me.  
<sup>5</sup> Or, as he came.

6. The front of the higher stories was not supported on pillars, but there was a narrowing from the lowest [chambers] and from the middlemost [chambers] from the ground.

7. The wall here must be one from N. to S., fencing off from the outer court the passage along the East side of the chambers, and therefore fifty cubits long.

8. the length] From N. to S.

before the temple] This describes their position in a general way; more precisely they lay over against partly the separate place and partly the Temple-court (v. 1).

9. The entry from these chambers to the Temple-court was by a passage lying to the East fenced off by the wall (v. 7). This passage is described as lying under the chambers, being on the basement, and also having access by steps to the Temple-court, which was raised many steps above the outer court.

10. Render, Breadth-wise [was] the wall (v. 7) towards the East; in front of the separate place and of the building [were] the chambers: i.e. on the East was the wall (*geder*); along the boundary wall of the separate place and of the building (the Temple) lay the chambers.

11, 12. Translate: And along the front of them—like (lit. as the appearance of) the chambers which were towards the North, as long as they and as broad as they, and [like] all their goings out, and like their fashions, and like their doors, even so were the doors of the chambers which were towards the South; (with) a door at the head of the way, the way of the wall adjoined eastwards as one entereth into them (the chambers).

13. In Lev. x. 13 it was prescribed that the priests should eat of the sacrifices in the holy place. This was originally before the Altar in the inner court—now separate chambers are assigned, and these become the holy place for this purpose. Of the trespass-offering and meat-offering what was not consumed was eaten (Lev. vii. 6), but the sin-offering was burnt without the camp (xliv. 21). Probably the carcase was brought from the Altar to the chamber before being carried out.

14. Cp. Lev. xvi. 23.  
those things which are for the people] viz. the outer court.

15 ¶ Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about. He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about. He measured the north side, five hundred reeds, with the measuring reed round about. He measured the south side, five hundred reeds, with the measuring reed. He turned about to the west side, and measured five hundred reeds with the measuring reed. He measured it by the four sides: it had a wall round about, <sup>a</sup> five hundred *reeds* long, and five hundred broad, to make a separation between the <sup>b</sup> ch. 40. 5. <sup>c</sup> ch. 45. 2. <sup>d</sup> sanctuary and the profane place.

**CHAP. 43.** AFTERWARD he brought me to the gate, even the gate <sup>e</sup> that looketh toward the east: <sup>f</sup> and, behold, the glory of the God of Israel came from the way of the east: and <sup>g</sup> his voice was like a noise of many waters: <sup>h</sup> and the earth shined with <sup>i</sup> his glory. And it was <sup>j</sup> according to the appearance of the vision which I saw, even according to the vision that I saw <sup>k</sup> when I came <sup>l</sup> to destroy the city: and the visions were like the vision that I saw <sup>m</sup> by the river Chebar; and I fell upon my face. <sup>n</sup> And the glory of the Lord came into the house by the way of <sup>o</sup> the gate whose prospect is toward the east. <sup>p</sup> So the spirit took me up, and brought me into the inner court; and, behold, <sup>q</sup> the glory of the Lord filled the house. And I heard him speaking <sup>r</sup> unto me out of the house; and <sup>s</sup> the man stood by me. And he

<sup>1</sup> Heb. wind.

<sup>2</sup> Or, when I came to prophesy that

the city should be destroyed: See ch. 9. 1, 5.

- <sup>a</sup> ch. 10. 19.
- <sup>b</sup> ch. 11. 23.
- <sup>c</sup> ch. 1. 24.
- <sup>d</sup> Rev. 1. 16.
- <sup>e</sup> ch. 10. 4.
- <sup>f</sup> Rev. 18. 1.
- <sup>g</sup> ch. 1. 4, 28.
- <sup>h</sup> & 8. 4.
- <sup>i</sup> So Jer. 1. 10.
- <sup>j</sup> ch. 1. 3.
- <sup>k</sup> & 3. 23.
- <sup>l</sup> See ch. 10. 19.
- <sup>m</sup> ch. 3. 12.
- <sup>n</sup> & 8. 3.
- <sup>o</sup> 1 Kin. 8. 10. 11.
- <sup>p</sup> ch. 41. 4.
- <sup>q</sup> ch. 40. 3.

15-19. The Precincts. The Temple and its courts were surrounded by an area of exact dimensions 3000 cubits (1500 yards) square. See Plan IV.

15. *the inner house*] The Temple and its courts, all that lay within the wall on the outside of the house (xl. 5); *the gate* is the eastern gate of the outer court.

*measured it round about*] The precincts, into which he had brought the seer through the eastern gate of the outer court.

20. *The sanctuary* proper is probably here the Most Holy place as distinguished from the rest of the Temple (xli. 23, xlv. 3); but the term was capable of extension first to the whole Temple, then to all the ground that was separated to *holiness* as distinguished from *profane*, i.e. common uses.

In the vision the courts rose on successive platforms, the outer court being raised seven steps above the precincts, the inner court eight steps above the outer, and the Temple itself ten steps above the court of sacrifice.

XLIII. 1-11. The consecration of the new Temple. The glory of the God of Israel must take possession of the new sanctuary, as, in time past, of the Tabernacle and of Solomon's Temple. But it is in a different form. The glory was of old veiled in a cloud resting on the Mercy-Seat of the Ark between Cherubim of carved wood. Now the glory appears in the form with which Ezekiel is familiar, in all its

symbolical significance (see i. 1 note). A personal and living God enters the sanctuary (v. 2), condescending to occupy it, not merely as a fixed dwelling-place, but as a centre from whence His Power and Mercy radiate freely to the utmost ends of the earth. Hence amidst the detailed preparations of the house no mention is made of the Ark or Mercy-Seat, so important a part in the former sanctuary. The living Cherubim, the firmament and the rainbow of mercy, replace the cherubic figures and the golden chest.

The Ark, having been in some way destroyed in Nebuchadnezzar's siege, was never replaced. In its stead there was within the veil a flat stone on which the High Priest poured the blood on the day of Atonement.

1. *the gate*] This was the eastern gate from the precincts to the outer court.

4. By this gate the glory of the Lord had departed. See marg. ref.

5. *the glory of the Lord filled the house*] Cp. marg. ref.; Ex. xl. 34, 35.

6. *the man*] A man. Probably an Angel different from the man who had hitherto accompanied the seer. That Angel guided, measured, and explained; this is present only to guide.

7. *he said*] i.e. God said. Both the LXX. and the Vulg. break this verse into two, so as to make the first half the solemn words of dedication. Place a full stop after for

<sup>m</sup> Ps. 99. 1.  
<sup>n</sup> 1 Chr. 28. 2.  
 Ps. 99. 5.  
<sup>o</sup> Ex. 29. 45.  
 Ps. 68. 16.  
 Joel 3. 17.  
 John 1. 14.  
 2 Cor. 6. 16.  
<sup>p</sup> ch. 39. 7.  
<sup>q</sup> Lev. 26. 30.  
 Jer. 16. 18.  
<sup>r</sup> See 2 Kin.  
 16. 14.  
<sup>s</sup> ch. 8. 3.  
<sup>t</sup> ver. 7.  
<sup>u</sup> ver. 7.  
<sup>v</sup> ch. 40. 4.

<sup>w</sup> ch. 40. 2.  
<sup>y</sup> ch. 40. 5.  
<sup>&</sup> 41. 8.

said unto me, ¶ Son of man, "the place of my throne, and "the place of the soles of my feet, "where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel "no more defile, neither they, nor their kings, by their whoredom, nor by "the carcases of their kings in their high places. ¶ In their setting of their threshold by my thresholds, and their post by my posts, "and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and "the carcases of their kings, far from me, "and I will dwell in the midst of them for ever. ¶ Thou son of man, "shew the house to the house of Israel, that they may be ashamed of their iniquities: 11 and let them measure the "pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the coming in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them: ¶ This is the law of the house; Upon "the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the 13 law of the house. ¶ And these are the measures of the altar after the cubits: "The cubit is a cubit and an hand breadth; even the "bottom shall be a cubit, and the breadth a cubit, and the border thereof by the "edge thereof round about shall be 14 a span: and this shall be the higher place of the altar. And

<sup>1</sup> Or, for there was but a  
wall between me and

them.

<sup>2</sup> Or, sum, or, number.

<sup>3</sup> Heb. basom.  
<sup>4</sup> Heb. tip.

ever; the words mark the distinction between the new and the former sanctuary.

7. 8. The palace of Solomon abutted upon the southern side of the embankment of the Temple-platform; there was but a wall between Jehovah and them. When the kings gave themselves up to idolatry, this vicinity was to the Temple a pollution and defilement. Thus it has been conjectured that the garden of Uzza in which Manasseh and Amon were buried (2 K. xxi. 18, 26), and on which now stands the mosque of Omar, was on the Temple area itself; if so, this would explain the mention of high places in connexion with the defilement by the carcases of kings, since the platform of the mosque of Omar at the time of Ezekiel rose to a considerable height above the Temple.

Besides this, idolatrous kings of Judah did actually introduce their idolatries into the Temple courts themselves (ep. 2 K. xvi. 11, xxi. 4).

10. Deviation from the exact rules of the Mosaic ordinances was connected with the transgression of the people. So the restoration according to the pattern of the Law was symbolical of their return to obedience.

12. xlvi. 12. The law of the ordinance of the New Sanctuary.

12. After the consecration, God pro-

nounces the law which is to govern the ordinances of the sanctuary (ep. 1 K. viii.), first briefly repeating the general rule that the place must be kept holy to the Lord (ep. Rev. xxi. 27), and then proceeding to specific ordinances commencing with the Altar.

13. The Altar of sacrifice which stood in the inner court, not the Altar of incense described xli. 22. In the Temple of the vision the dimensions differ from those of the Tabernacle (Exod. xxvii. 1), and of Solomon's Temple (2 Chron. iv. 1), with a view to introduce definite propositions and symbolic numbers. See Plan I.

[the bottom] The base (I) of the altar so called, because it forms with its border (K) a kind of socket to receive the lower settle (L). It was to be "a cubit" in depth.

The breadth is the breadth of that portion of the base which was not covered by the lower settle.

[the higher place] the base, lit. back; the base is called the back because the Altar rested upon it.

14. [the bottom] The basement just described is now called the bottom upon the ground. The Altar (independently of the bottom) was composed of two stages called settles, the base of the upper settle (M) being less than that of the lower (L).

from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one 15 cubit. So the altar shall be four cubits; and from the altar 16 and upward shall be four horns. And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof. 17 And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his 18 stairs shall look toward the east. ¶ And he said unto me, Son of man, thus saith the Lord God; These are the ordinances of the altar in the day when they shall make it, to offer burnt 19 offerings thereon, and to sprinkle blood thereon. And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord 20 God, a young bullock for a sin offering. And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: 21 thus shalt thou cleanse and purge it. Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary. And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did 22 cleanse it with the bullock. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish,

<sup>1</sup> Heb. *Harel*, that is, the mountain of God.

<sup>2</sup> Heb. *Ariel*, that is, the lion of God.

[to the lower settle]. That is, to the top of the lower settle, which was to be two cubits high.

[from the lesser settle...to the greater settle] i.e. from the top of the lower settle to the top of the upper settle, called lesser and greater, because the height of the lower is less than that of the upper; the breadth here is the part of the lower settle not covered by the upper settle, projecting one cubit on every side.

15. *the altar...the altar*] See marg. The two words may denote, the first a square block (N) placed upon the upper settle, the second a slab (O), the thickness of which is not given, from which rose four horns (Exod. xxvii. 2); and to which it seems probable that the victims of sacrifice were at times bound. (Ps. cxviii. 27). Why the names *Harel* and *Ariel* were used must be conjectural. *Mount of God* may have been a title naturally given to the place of sacrifice as elsewhere to the place of worship (xl. 2); *Lion of God* was a term used for the Holy City itself (Isai. xxix. 1).

16. *altar*] Ariel was to be an exact square on all sides. Cp. Exod. xxvii. 1; Rev. xxi. 16.

17. *the settle*] *The lower settle* (L), projecting beyond the upper settle (M) one cubit on every side.

*his stairs*] Jewish tradition says that the approach to the Altar was by an inclined

plane, because to go up by steps was forbidden (Exod. xx. 26).

The number "twelve" was symbolical of the twelve tribes, "four," of the earth; "sixteen" is the square of "four," and "fourteen" the double of "seven," the number of the covenant, as being composed of "three," the number of God, and of "four," the number of the world. Thus we have in the Altar a special instance of Hebrew symbolism.

18. The rites here described are not those of the regular service, but those to be observed on the day of dedication. Cp. Lev. viii. 10 seq.; 1 K. viii. 63 seq.; 2 Chr. vii. 4 seq. In the Tabernacle the priest slew the victims, but Moses sprinkled the blood. In the vision the seer is addressed as though he were to perform the part of Moses.

19. *the seed of Zadok*] See xl. 46 note.

21. *in the appointed place of the house*] A place within the Temple-court, but without the sanctuary properly so called, that is to say, without the Temple and inner court. This was probably the *separate place* (see xli. 12).

22. *they shall cleanse*] By sprinkling the blood (v. 18). Here they marks the act as that of the priests. Moses did his part before the priests were consecrated, and the seer could act through them.

23-26. There was, on each of the seven days, a burnt-offering of a bullock and a ram,

<sup>a</sup> See Ex. 20. 25.

<sup>a</sup> Lev. 1. 5.

<sup>b</sup> ch. 44. 15.

<sup>c</sup> Ex. 29. 10.

Lev. 8. 14.

ch. 45. 18.

<sup>d</sup> Ex. 20. 14.

<sup>e</sup> Heb. 13. 11.

<sup>1</sup> Lev. 2. 13.    24 and a ram out of the flock without blemish. And thou shalt offer them before the LORD, <sup>1</sup>and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the

<sup>2</sup> Ex. 29. 35.    25 LORD. <sup>2</sup>Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram

26 out of the flock, without blemish. Seven days shall they purge the altar and purify it; and they shall <sup>1</sup>consecrate themselves.

<sup>3</sup> Lev. 9. 1.    27 <sup>4</sup>And when these days are expired, it shall be, *that* upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your <sup>2</sup>peace offerings; and I will <sup>4</sup>accept you, saith the Lord God.

**CHAP. 44.** THEN he brought me back the way of the gate of the outward sanctuary <sup>5</sup>which looketh toward the east; and it was

2 shut. Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; <sup>6</sup>because the LORD, the God of Israel, hath entered in by it, therefore it

3 shall be shut. *It is* for the prince; the prince, he shall sit in it to <sup>7</sup>eat bread before the LORD; <sup>8</sup>he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and, <sup>9</sup>behold, the glory of the LORD filled 5 the house of the LORD: <sup>10</sup>and I fell upon my face. And the LORD said unto me, <sup>11</sup>Son of man, <sup>12</sup>mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house,

6 with every going forth of the sanctuary. And thou shalt say to the <sup>13</sup>rebellious, even to the house of Israel, Thus saith the Lord

<sup>1</sup> ch. 2. 5.

<sup>1</sup> Heb. *fill their hands*, Ex. 20. 21.    <sup>2</sup> Or, *thank offerings*.    <sup>3</sup> Heb. *set thine heart*.

preceded by a *sin-offering* of a *bullock* on the first day, and of a *kid of the goats* on the other days.

24. Salt is here added to the *burnt-offering* to express still more the idea of purification. In the second Temple no sacrifice was complete without the use of salt, and the Rabbis assert that there was a great heap of salt close to the Altar, always ready for use, and that the inclined plane to the Altar was kept covered with salt. Cp. Mark ix. 49.

28. *consecrate themselves*] Lit. as in marg. (Lev. viii. 27). The priests are already consecrated, but the memory of their consecration was thus kept up at the dedication of the Altar.

27. After this inauguration the regular service shall be resumed, and be acceptable unto God (cp. Mal. i. 11).

The Epistle to the Hebrews (viii.—x.) helps us to recognise in this vision the symbol of the purification of the Church of God by the cleansing blood of Christ, Victim and Priest.

**XLIV.** The relation of the different classes of people to the Temple and its courts.

1—3. The position of the Prince.

1. *outward sanctuary*] The court of the priests, as distinguished from the Temple itself. This gate was reserved for the

Prince, to whom it was opened on certain days. Only a Prince of the house of David might sit down in the priests' court (cp. xlvi. 1, 2).

2. *the LORD hath entered in*] See xliv. 2.

3. *the prince*] Foretold under the name of David (xxxiv. 24). The Rabbis understood this to be the Messiah.

*to eat bread*] See Lev. ii. 3; xxiv. 9; according to the old Law these feasts belonged only to the priests; none of the rest of the congregation, not even the king, might partake of them. The new system gives to the *prince* a privilege which he did not before possess; the prince, as the representative of the Messiah, standing in a higher position than the kings of old. *To eat bread* may also include participation in the animals sacrificed, portions of which were reserved for those of the people who offered them.

4—16. Admonition to the ministering priests, grounded upon former neglect.

4. *the north gate before the house*] The North gate of the inner court. God expostulates with His people in the seat of their former idolatries (viii. 3).

5. *mark well*] The careful arrangements made had all been intended to keep the Temple and its surroundings from profanation. Hence attention to these particulars is enjoined.

**GOD ; O ye house of Israel,** let it suffice you of all your abominations, <sup>7</sup> in that ye have brought *into my sanctuary*<sup>11</sup> strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer "my bread, the fat and the blood, and they have broken my covenant because of all your abominations. And ye have not kept the charge of mine holy things : but ye have set keepers of my charge in my sanctuary for yourselves. ¶ Thus saith the Lord GOD ; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel. And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols ; they shall even bear their iniquity. Yet they shall be ministers in my sanctuary, <sup>11</sup>having charge at the gates of the house, and ministering to the house : they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity ; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity. And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place : but they shall bear their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein. ¶ But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD : they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge. ¶ And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments ; and no wool shall come upon them, whiles they

<sup>1</sup> Heb. children of a stranger.

<sup>2</sup> Or, ward, or, ordinance :

And so ver. 14 & 16, & ch. 40. 45.

<sup>3</sup> Heb. were for a stumbling-

block of iniquity unto,

¶ ch. 14. 3, 4.

- <sup>4</sup> ch. 45. 9.
- <sup>1</sup> Pet. 4. 3.
- <sup>5</sup> ch. 43. 8.
- Acts 21. 28.
- <sup>1</sup> Lev. 22. 25.
- <sup>11</sup> Lev. 26. 41.
- Acts 7. 51.
- <sup>1</sup> Lev. 1. 6.
- <sup>6</sup> Lev. 3. 16.
- & 17. 11.
- <sup>7</sup> Lev. 22. 2.
- <sup>9</sup> ver. 7.

- <sup>10</sup> See 2 Kin. 23. 8. &c.
- 2 Chr. 29. 4, 5.
- ch. 48. 11.
- <sup>1</sup> 1 Chr. 10. 1.
- <sup>2</sup> 2 Chr. 29. 34.
- <sup>11</sup> Num. 16. 9.
- <sup>12</sup> Isai. 9. 16.
- Mal. 2. 8.
- <sup>13</sup> P. 106. 26.

- <sup>14</sup> Num. 18. 3.
- <sup>15</sup> 2 Kin. 23. 9.
- <sup>16</sup> ch. 32. 30.

- <sup>17</sup> Num. 18. 4.
- <sup>18</sup> 1 Chr. 23. 28.
- 32.
- <sup>19</sup> ch. 40. 46.
- <sup>20</sup> 1 Sam. 2. 35.
- <sup>21</sup> ver. 10.
- <sup>22</sup> Deut. 10. 8.
- <sup>23</sup> ver. 7.

- <sup>24</sup> ch. 41. 22.

- <sup>25</sup> Ex. 28. 39.

**7. strangers]** This refers especially to the sin of unauthorized and unfaithful priests ministering in the services of the Temple. Cp. marg. reff.

**8. mine holy things]** The Altar, its sacrifices, the sacred utensils, and the like.

**for yourselves]** According to your own pleasure, not My ordinances (Num. xvi. 40).

**10.** The Levites as a body had remained true to the Temple-service at Jerusalem (2 Chr. xi. 13) ; but individuals among them deserted to Israel probably from the first (see marg. reff.), as in later years some went over to the worship of the Samaritans on Mount Gerizim. These apostate Levites shall bear their iniquities, they shall not be restored to their former rank and privileges.

**11. ministers]** As, according to the new system, the Levites, as a body, were to receive their portion in the oblation (xlv. 5) ; the only manner in which the Levites of 1.

10 could live at all, was as part of the whole body, to which they were therefore reunited, but in the lowest grade. It is remarkable that the number of Levites who returned after the captivity was very small, not exceeding 400, of whom only 74 were priests' assistants (Ezra ii. 40–42; cp. viii. 15–19). The gap in their number was filled up by 220 Nethinim (*given ones*), probably originally strangers and captives, who, although employed in the Temple services, were held by the Jews in the lowest repute.

**12. lifted up mine hand]** i.e. The Lord aware (xx. 5), that they should bear their iniquities.

**17–31.** Regulations as to the priests' services. The garments of the priests are defined and various rules prescribed in the Law are repeated with some additions in order to denote additional care to avoid uncleanness.

<sup>4</sup> Ex. 28. 40.  
<sup>42</sup>, & 39. 23.  
<sup>1 ch. 42</sup> 14.  
<sup>m ch. 40</sup> 20.  
<sup>Matt. 23</sup> 17,  
<sup>19.</sup>  
<sup>n Lev. 21</sup> 5.  
<sup>o Lev. 10</sup> 9.  
<sup>p Lev. 21</sup> 7.  
<sup>q Lev. 10</sup> 10.  
<sup>ch. 22</sup> 26.  
<sup>Mul.</sup> 2. 7.  
<sup>r Deut.</sup> 17. 8.  
<sup>s Chr.</sup> 10. 8,  
<sup>10.</sup>  
<sup>t See ch.</sup> 22.  
<sup>26.</sup>  
<sup>4 Lev. 21</sup> 1.  
<sup>u Num. 6</sup> 10.  
<sup>x ver. 17.</sup>  
<sup>y Lev. 4</sup> 3.  
<sup>z Num. 18</sup> 20.  
<sup>Deut. 18</sup> 1.  
<sup>Josh. 13</sup> 14.  
<sup>" Lev. 6</sup> 18.  
<sup>& 7</sup> 6.  
<sup>b Lev. 27</sup> 21,  
<sup>28.</sup>  
<sup>Num. 18</sup> 14.

18 minister in the gates of the inner court, and within. <sup>4</sup>They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins ; they shall not gird *themselves* <sup>12</sup>with any thing  
19 that causeth sweat. And when they go forth into the outer court, <sup>1</sup>even into the outer court to the people, <sup>1</sup>they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments ; and they shall  
20 <sup>m</sup>not sanctify the people with their garments. <sup>n</sup>Neither shall they shave their heads, nor suffer their locks to grow long ; they  
21 shall only poll their heads. <sup>o</sup>Neither shall any priest drink  
22 wine, when they enter into the inner court. Neither shall they take for their wives a <sup>p</sup>widow, nor her that is <sup>q</sup>put away : but they shall take maidens of the seed of the house of Israel, or a  
23 widow <sup>4</sup>that had a priest before. And <sup>4</sup>they shall teach my people *the difference* between the holy and profane, and cause  
24 them to discern between the unclean and the clean. And <sup>r</sup>in controversy they shall stand in judgment ; <sup>s</sup>and they shall judge it according to my judgments : and they shall keep my laws and my statutes in all mine assemblies ; <sup>t</sup>and they shall hallow my  
25 sabbaths. And they shall come at no <sup>u</sup>dead person to defile themselves : but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband,  
26 they may defile themselves. And <sup>u</sup>after he is cleansed, they  
27 shall reckon unto him seven days. And in the day that he goeth into the sanctuary, <sup>x</sup>unto the inner court, to minister in the sanctuary, <sup>y</sup>he shall offer his sin offering, saith the Lord GOD.  
28 And it shall be unto them for an inheritance : I <sup>am</sup> their inheritance : and ye shall give them no possession in Israel : I <sup>am</sup> 29 their possession. <sup>z</sup>They shall eat the meat offering, and the sin offering, and the trespass offering ; and <sup>z</sup>every <sup>z</sup>dedicated thing

<sup>1</sup> Or, in sweating places.  
<sup>2</sup> Heb. in, or, with sweat.

<sup>3</sup> Heb. thrust forth.  
<sup>4</sup> Heb. from a priest.

<sup>5</sup> Or, devoted.

18. The material of which the four vestments of the ordinary priest were made was "linen," or, more accurately, "byssus," the cotton stuff of Egypt. The two special qualities of the byssus—white and shining—are characteristic, and on them part of the symbolic meaning depended. Cp. Rev. xix. 8.

19. *they shall not sanctify the people*] They shall not touch the people with their holy garments. The word *sanctify* is used because the effect of touching was to separate as holy the persons or things so touched (Exod. xxix. 37, xxx. 29 ; cp. Lev. vi. 18). The priests wore the distinctive dress, only while performing in the Temple strictly sacrificial services.

The *holy chambers* ; see xlvi. 1 seq.

22. Restrictions and exceptions intended to mark the holiness of the office of a priest, imposing on him additional (cp. marg. ref.) obligations to purity, and communicating it in some degree to his wife. In the Christian Church all the members are *priests* (1 Peter ii. 5 ; Rev. i. 6, xx. 6). Hence the directions for maintaining the holiness of the *priesthood* in the new order, represent the

necessity for holiness in all Christians, and the exclusion of *the uncircumcised in heart and in flesh* is equivalent to the exclusion of *all that defileth* from the New Jerusalem (Rev. xxi. 27).

24. There was in Herod's Temple a council of priests, whose special duty it was to regulate every thing connected with the sanctuary. They did not ordinarily busy themselves with criminal questions, although they took a leading part in the condemnation of Jesus (Mark xv. 1).

28. *it shall be unto them*] The remains of the sacrifices were a chief source of the priests' support. The burnt offerings being entirely consumed, the priests had the skins, which yielded a considerable revenue ; meat- and drink-offerings belonged entirely to them. Sin-offerings and trespass-offerings, except in particular cases, also belonged to the priests and were partaken of in the Temple. Of the peace-offerings a portion dedicated to the Lord by waving was left for the priests, and the rest eaten by the officers and their friends, either in the courts of the Temple, or at least within Jerusalem. The kitchen-

30 in Israel shall be their's. And the <sup>1</sup>*first* of all the firstfruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye <sup>2</sup>shall also give unto the priest the first of your dough, <sup>3</sup>that he may cause the blessing to rest in 31 thine house. The priests shall not eat of any thing that is <sup>4</sup>dead of itself, or torn, whether it be fowl or beast.

**CHAP. 45.** MOREOVER, <sup>2</sup>when ye shall <sup>a</sup>divide by lot the land for inheritance, ye shall <sup>b</sup>offer an oblation unto the **LORD**, <sup>3</sup>an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary <sup>c</sup>five hundred *in length*, with five hundred *in breadth*, square round about; and fifty

<sup>c</sup> Ex. 13. 2.  
<sup>d</sup> Num. 3. 13.

<sup>d</sup> Num. 15. 20.

Neh. 10. 37.

<sup>e</sup> Prov. 3. 9.

Mal. 3. 10.

<sup>f</sup> Ex. 22. 31.

Lev. 22. 8.

<sup>a</sup> ch. 47. 22.

<sup>b</sup> ch. 48. 8.

3 cubits round about for the <sup>4</sup>suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: <sup>d</sup>and in it shall be the sanctu-

<sup>c</sup> ch. 42. 20.

<sup>d</sup> ch. 48. 10.

<sup>e</sup> ver. 1.

<sup>f</sup> ch. 48. 10.

4 tuary *and the most holy place*. <sup>e</sup>The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the **LORD**: and it shall be a place for their houses, and an holy place for the sanctuary.

<sup>f</sup> ch. 48. 13.

5 <sup>f</sup>And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for <sup>g</sup>twenty chambers.

<sup>g</sup> See ch. 40.

17.

<sup>h</sup> ch. 48. 15.

6 <sup>i</sup>And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the obla-

<sup>1</sup> Or, chief.

<sup>2</sup> Heb. when ye cause the land to fall.

<sup>3</sup> Heb. holiness.

<sup>4</sup> Or, void places.

courts (K, Plan II. xlvi. 21—24), were provided in order to prepare these public meals.

30. *oblation*] *Offering*, marg. *heare-offering* (see xlvi. 1; Exod. xxv. 2; xxix. 27; Notes and Pref. to Leviticus).

XLV. This chapter describes the portion of territory reserved for the priests, in the middle of which is to be the Temple with its courts and precincts, for the Levites, for the city, and for the prince.

1. *by lot*] Not by casting lots, but by *allotment*, the several portions being assigned by rule (Josh. xiii. 6).

*oblation*] The oblation (properly *heare-offering*) was regarded as the Lord's portion (Lev. xxvii. 30). This *oblation* is given here as part of the provision made for the priests, and was probably in lieu of tithes (Lev. xxvii. 30; Num. xviii. 21), just as the prince had his definite portion of land instead of being supported by the contributions of the people. The priests and Levites had, in addition, the sacrifices (xlvi. 28, note). This provision for them, out of proportion in any actual arrangement, is no doubt intended to symbolize the reverence and honour due to God, and expressed by liberality to His services and His ministers. The LXX. read *the breadth twenty thousand*; and those who adopt this, read v. 3 “*and from this*” whole measure is to be deducted the priests' special portion 25,000 from East to West, and 10,000

from North to South. Others, retaining the reading of the text, suppose the term *oblation* here to denote the portion assigned to the priests alone (as in xlviii. 9), and of *this measure* (v. 3) to mean not “deducted from this measure,” but “computed by this measure.” The A. V. rightly supplies *reeds*, since the precincts (xlii. 20) were 500 *reeds* square. 25,000 *reeds* = about 42½ statute miles, 36½ geog. miles.

2. *The sanctuary* here probably means the whole Temple precincts.

*suburbs*] Lit. as marg. To mark out more distinctly the sacred precincts, a vacant space of fifty cubits was left on all sides.

5. *for a possession for twenty chambers*] Lit. “For a possession twenty chambers,” possibly twenty out of the thirty chambers in the outer court (xl. 17), and assigned for their use during residence in the sanctuary. The LXX. reads “*for cities to dwell in*” (cp. Num. xxxv. 2) which some adopt here.

6. This portion is to belong to the whole people, not to be subject to the encroachments made by the later kings of Judah (Jer. xxii. 13). The Levites' portion 10,000 *reeds*, the priests' portion 10,000 *reeds*, and the city portion 5,000 *reeds*, make in all 25,000 *reeds* from N. to S. The measure of each of these portions from E. to W. has been defined to be 25,000 *reeds* (v. 1 note), and thus we have a square of 25,000 in all.

<sup>c</sup> ch. 48. 21. 7 Israel. <sup>d</sup> And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto 8 the east border. In the land shall be his possession in Israel: and <sup>e</sup> my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to 9 their tribes. ¶ Thus saith the Lord God; <sup>f</sup> Let it suffice you, O princes of Israel: <sup>g</sup> remove violence and spoil, and execute judgment and justice, take away your <sup>h</sup> exactions from my people, 10 saith the Lord God. Ye shall have just <sup>i</sup> balances, and a just 11 ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof 12 shall be after the homer. And the <sup>k</sup> shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, 13 shall be your maneh. ¶ This is the oblation that ye shall offer: the sixth part of an ephah of an homer of wheat, and ye shall 14 give the sixth part of an ephah of an homer of barley: concurring the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten 15 baths; for ten baths are an homer: and one <sup>l</sup> lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for <sup>m</sup> peace offerings, <sup>n</sup> to make reconciliation for them, saith the Lord God. 16 All the people of the land <sup>o</sup> shall give this oblation <sup>p</sup> for the 17 prince in Israel. And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts,

<sup>1</sup> Heb. expulsions.<sup>2</sup> Or, kud.<sup>3</sup> Or, thank offerings.<sup>4</sup> Heb. shall be for.<sup>5</sup> Or, with.

<sup>r</sup> Lev. 1. 4.  
7, 8. On either side of the 25,000 reeds a strip of land, running westwards to the sea, eastwards to the Jordan, formed the possession of the prince (see xlvi. 18 note). For the other tribes the limits from West to East are the Mediterranean Sea and the Jordan (xlviii. 8).

7. and the length shall be over against] Or, and in length over against.

The definition of the prince's territory was to prevent the oppressions foretold (1 Sam. viii. 14 seq.), described (2 K. xxiii. 35), and reproved (Jer. xxii.).

9. The princes are exhorted to execute judgment, and abstain from *exaction* (lit. "ejection"), such as that of Naboth by Ahab (1 K. xxi. 19).

10. A general exhortation to honesty, expressed by true weights and measures (marg. ref.) This fitly introduces the strict regulation of quantities in the prescribed offerings.

11. The *ephah* was in use for dry measure, the *bath* for liquid. The *homer* seems to have contained about 75 gallons (see Exod. xxix. 40; Lev. xix. 36, notes).

*after the homer*] i.e. according to the standard of the *homer*.

12. *the shekel*] See marg. ref.

The *maneh* shall be of true weight, but it would seem that in Ezekiel's time there were *manehs* of different value.

13—17. The offerings to be made by the people through the prince for the service of the sanctuary. In the Mosaic Law the offerings for the sacrifices of the ordinary festivals were left to the free will of the people. Here they are reduced to regular order and the amounts ordained. In later days there were often shortcomings in these respects (Mal. iii. 8). This is obviated, and regularity ensured in the new order of things. No mention is made of wine for the drink-offering, or of bullocks for the burnt-offering, so that the enumeration is not complete.

14. *cor*] Translated *measure* in 1 K. v. 11, &c. Here it is a synonym of *homer*.

17. The people's gifts were to be placed in the hands of the prince, so as to form a common stock, out of which the prince was to provide what was necessary for each sacrifice. Cp. 1 K. viii. 62; Ezra vii. 17. The prince handed the gifts to the priests, whose part it was to sacrifice and offer. But the prominent part assigned to the prince in

and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the 'peace offerings,  
 18 to make reconciliation for the house of Israel. ¶ Thus saith the Lord God; In the first month, in the first *day* of the month, thou shalt take a young bullock without blemish, and <sup>a</sup>cleanse <sup>¶ Lev. 16. 16.</sup>  
 19 the sanctuary: <sup>b</sup>and the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the  
 20 gate of the inner court. And so thou shalt do the seventh *day* <sup>c</sup>Lev. 4. 27.  
 21 simple: so shall ye reconcile the house. ¶ In the first month, <sup>d</sup>Ex. 12. 18.  
 in the fourteenth day of the month, ye shall have the passover, <sup>e</sup>Lev. 23. 5, 6.  
 22 a feast of seven days; unleavened bread shall be eaten. And <sup>f</sup>Num. 9. 2.  
 upon that day shall the prince prepare for himself and for all <sup>Deut. 10. 1.</sup>  
 23 the people of the land <sup>g</sup>Lev. 4. 14.<sup>a</sup> a bullock *for* a sin offering. And <sup>h</sup>Lev. 23. 8.  
 seven bullocks and seven rams without blemish daily the seven  
 24 days; <sup>i</sup>and a kid of the goats daily *for* a sin offering. <sup>j</sup>And he  
 shall prepare a meat offering of an ephah for a bullock, and an  
 25 ephah for a ram, and an hin of oil for an ephah. In the seventh <sup>k</sup>See Num.  
 month, in the fifteenth day of the month, shall he do the like in  
 the <sup>l</sup>28. 15, 22, 30.  
<sup>m</sup>ch. 46. 5, 7.  
<sup>n</sup>feast of the seven days, according to the sin offering, ac-  
 cording to the burnt offering, and according to the meat offer-  
 ing, and according to the oil.

**CHAP. 46.** THUS saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new  
 2 moon it shall be opened. <sup>a</sup>And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold

<sup>n</sup>Lev. 23. 34.  
 Num. 29. 12.  
 Deut. 16. 13.

<sup>o</sup> ch. 44. 3.  
 ver. 8.

<sup>1</sup> Or, *thank offerings.*

*makin' reconciliation for the sins of the people* seems to typify the union of the kingly and priestly offices in the person of the Mediator of the New Covenant.

18—25. This order of certain solemn services does not follow exactly the order of Moses, of Solomon, or of Ezra. The deviation can scarcely have been accidental, and furnishes a fresh indication that the whole vision is symbolical, representative of the times when, after the oblation of the one Sacrifice, reconciliation and sanctification were effected for man through the Presence of God dwelling in the midst of the people.

18. *in the first day]* If this is only a special Passover for the dedication, the prolongation of the festival may be compared with that under Solomon (2 Chr. vii. 8). But it is more probably a general ordinance, and, in this case, we have an addition to the Mosaic ritual (cp. Lev. xxiii. 5). Here the *first day* is marked by the rites of expiation, which are repeated on the seventh day (r. 20), for the purpose of including those who transgressed from ignorance rather than wilfulness.

23. Comparing this with the daily sacrifices of the Paschal week (Num. xxviii. 19—24), and those of the daily sacrifices of the week of the Feast of Tabernacles (see Num. xxix. 12 &c.), it will be seen that here the Covenant number *seven* is preserved throughout to indicate a perfect, in lieu of an imperfect, Covenant with God.

25. The Feast of Tabernacles (cp. marg. reff.). Some think that the other great festival, the Feast of Weeks, is intended.

XLVI. The prophet beholds in vision people, priest, and prince uniting in most solemn worship before the throne of God. The character of the rites here described is symbolical.

2. In the time of Solomon, priest, king, and people each took his due part in the Temple-service. Of the later kings some forsook Jehovah for false gods, some encroached upon the prerogative of the priest. Now all should be set right. The prince occupies a position analogous to that of Solomon (2 Chr. vi. 12, 13), standing in front of the porch of the eastern gate of the inner court, and at the head of his people

of the gate: then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons. And the burnt offering that <sup>b</sup>the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish. <sup>c</sup>And the meat offering *shall be* an ephah for a ram, and the meat offering for the lambs <sup>d</sup>as he shall be able to give, and an hin of oil to an ephah. And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. ¶ <sup>d</sup>And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof. But when the people of the land <sup>e</sup>shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it. And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth. And in the feasts and in the solemnities <sup>f</sup>the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah. Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, <sup>g</sup>one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate. ¶ <sup>h</sup>Thou shalt daily prepare a burnt offering unto the LORD of a lamb <sup>i</sup>of the first year without blemish: thou shalt prepare it every morning. And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD. Thus

<sup>1</sup> Heb. *the gift of his hand,*  
Deut. 16. 17.

<sup>2</sup> Heb. *a son of his year.*  
<sup>3</sup> Heb. *morning by morning.*

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to lead their worship, while the priests are sacrificing before him.

3. *at the door of this gate]* In Herod's Temple the place for worshipping *before the Lord* was the court of Israel, West of the court of Women, separated from the inner court by a low parapet. In Ezekiel's the worshippers were admitted into the inner court itself. The upper pavement (E. Plan II.) on either side of the eastern gate provided room for such worshippers.

4—15. The offerings here prescribed are generally in excess of those enjoined by the Law, to note not only the greater devotion and magnificence under the new state of things, but also the willingness (cp. Deut. xvi. 17) of king and people ready to give of their substance to the utmost of their means.

5. *as he shall be able to give]* Rather, as

*he shall be willing to give.* So also in v. 7.

4—6. Cp. with Num. xxviii. The enumeration of the offerings both for the Sabbath and new moon is here less complete than there; e.g. the drink offerings are passed by, and in the case of the new moon festival no mention is made of the blowing of trumpets (cp. Num. x. 10).

8. *that gate]* The eastern gate of the inner court. See v. 2.

9. The whole body of the people gathered together in the outer court, and from thence bodies went in turn into the inner court to worship, and then again out into the outer court.

13. Cp. with marg. reff. The evening sacrifice is here omitted, because the seer is selecting a few only of the sacrifices of the Law, with a particular object in view.

shall they prepare the lamb, and the meat offering, and the oil,  
 16 every morning for a continual burnt offering. ¶ Thus saith the  
 Lord God; If the prince give a gift unto any of his sons, the  
 inheritance thereof shall be his sons'; it shall be their possession  
 17 by inheritance. But if he give a gift of his inheritance to one  
 of his servants, then it shall be his to 'the year of liberty;  
 after it shall return to the prince: but his inheritance shall be  
 18 his sons' for them. Moreover \*the prince shall not take of the  
 people's inheritance by oppression, to thrust them out of their  
 possession; but he shall give his sons inheritance out of his own  
 possession: that my people be not scattered every man from his  
 19 possession. ¶ After he brought me through the entry, which was  
 at the side of the gate, into the holy chambers of the priests,  
 which looked toward the north: and, behold, there was a place  
 20 on the two sides westward. Then said he unto me, This is the  
 place where the priests shall boil the trespass offering and the  
 sin offering, where they shall "bake the meat offering; that they  
 bear them not out into the outer court, "to sanctify the people.  
 21 ¶ Then he brought me forth into the outer court, and caused  
 me to pass by the four corners of the court; and, behold, 'in  
 22 every corner of the court there was a court. In the four corners  
 of the court there were courts joined of forty cubits long and  
 23 thirty broad: these four corners were of one measure. And  
 there was a row of building round about in them, round about  
 them four, and it was made with boiling places under the rows  
 24 round about. Then said he unto me, These are the places of  
 them that boil, where the ministers of the house shall boil the  
 sacrifice of the people.

**CHAP. 47.** AFTERWARD he brought me again unto the door of the house; and, behold, "waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

<sup>1</sup> Lev. 25. 10.

<sup>2</sup> ch. 45. 8.

<sup>1</sup> 2 Chr. 35. 13.

<sup>2</sup> Lev. 2. 4,  
5, 7.

<sup>3</sup> ch. 44. 19.

<sup>4</sup> See ver. 20.

<sup>1</sup> Heb. a court in a corner  
 of a court, and a court in

<sup>2</sup> a corner of a court.  
<sup>3</sup> Or, made with chimneys.

<sup>4</sup> Heb. cornered.

<sup>5</sup> Zech. 13. 1.  
 & 14. 8.

<sup>6</sup> Rev. 22. 1.

**16–18.** The prince was to be provided with possessions of his own, in order to prevent exactions from his subjects; further enactments are added to prevent the alienation of the prince's land. Any gifts made to his servants must revert to the prince in the "year of liberty," or jubilee (see marg. ref. note).

**19–24.** The careful provision here made to keep separate the offerings of priests and people was to prevent collision, just as the enactments (ver. 16–18) were intended to secure their respective rights to prince and people.

**19.** at the side of the gate] The entrance to the inner court at the same side as the northern gate (xlii. 9).

**20.** See M. Plan II.

*boil]* It was peculiar to the Paschal lamb, that it was to be eaten roasted. The flesh of the other sacrifices was to be *sodden* or boiled (see Lev. vi. 28; 1 Sam. ii. 13; 2 Chr. xxiv. 14 marg.). The *meat-offering* (flour and honey) was baked (Lev. ii. 4).

**21.** See K. Plan II.

**22.** courts joined] enclosed courts, and entered by doors in the walls, which shut them out from the great court. The marg. rendering, *made with chimneys*, is based upon another interpretation of the word.

*these four corners]* Or, *these four corner-courts were of one measure*.

**XLVII.** The vision of the Waters; or, the blessings which flow from this source to animate and refresh all the inhabitants of the earth. Cp. Isai. xliv. 8 &c.; Joel iii. 18. Ezekiel's description is adopted and modified by Zechariah and in Rev. (cp. marg. ref.) Hebrew tradition speaks of a spring of water, named Etham, said to be identical with the well-waters of Neplionah (Josh. xviii. 15), on the West of the Temple, whose waters were conducted by pipes into the Temple-courts for the uses needed in the ministration of the priests. The waters of Shiloah (Ps. xlvi. 4; Isai. viii. 6) flowed from the rocks beneath the Temple-hill. It is quite in the manner of Ezekiel's vision to

<sup>a</sup> ch. 40. 3.<sup>c</sup> ver. 12.  
<sup>b</sup> Rev. 22. 2.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on 3 the right side. And when <sup>b</sup>the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the <sup>c</sup>waters were to the 4 ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the 5 loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, <sup>d</sup>waters 6 to swim in, a river that could not be passed over. ¶ And he said unto me, Son of man, hast thou seen this? Then he brought 7 me, and caused me to return to the brink of the river. Now when I had returned, behold, at the <sup>e</sup>bank of the river were 8 very many <sup>f</sup>trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the <sup>g</sup>desert, and go into the sea: which being 9 brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the <sup>h</sup>rivers shall come, shall live: and there shall be a very great multitud of fish, because these waters shall come thither: for they shall be healed; and every thing shall 10 live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-

<sup>1</sup> Heb. *waters of the ankles.*<sup>2</sup> Heb. *waters of swimming.*<sup>3</sup> Hob. *lip.*<sup>4</sup> Or, *plain:* See Deut. 3.<sup>17, & 4. 49.</sup> Josh. 3. 16.<sup>5</sup> Heb. *two rivers.*

start from an existing feature and thence proceed to an ideal picture whence to draw a spiritual lesson. The deepening of the waters in their course shows the continual deepening of spiritual life and multiplication of spiritual blessings in the growth of the kingdom of God. So long as the stream is confined to the Temple-courts, it is merely a small rill, for the most part unseen, but when it issues from the courts it begins at once to deepen and to widen. So on the day of Pentecost, the Holy Spirit descended upon the company of believers, little then but presently to develop into the infant Church in Jerusalem.

<sup>2. out of the way of the gate northward]</sup> Rather, by the way of the northward gate.

<sup>3. the ankles]</sup> This may coincide with the step gained in the Baptism of Cornelius (Acts x.), and the opening of the Church to the Gentiles. The dispersion which had followed the martyrdom of Stephen (Acts xi. 19), had carried believers into various countries, and so paved the way for the foundation of Gentile Churches.

<sup>4. the knees]</sup> The mission of St. Paul and St. Barnabas (Acts xiii. 1-4) is another marked epoch in the Church's history; and the time of St. Paul's martyrdom denotes an increase in the Gentile Church, which corresponds with the waters reaching the loins.

<sup>5. The rivers in Palestine were for the most part mere watercourses, dry in summer, in winter carrying the water along the wadys</sup>

to the sea. The river of the vision is to have a continuous flow.

<sup>waters to swim in]</sup> When under Constantine the Roman empire had become Christian, the Church may be contemplated as the full river, to flow on through time until the final completion of Isaiah's prophecy (xi. 9).

<sup>7. Trees naturally flourish where there is abundance of water (Ps. i. 3).</sup>

<sup>8. The sea</sup> is a term commonly applied to the Dead Sea. Cp. Deut. iii. 17, *the sea of the plain* (Arabah), *even the salt sea.* The more literal rendering of the verse in this sense would be, "and go into the sea; into the sea go the waters that issue forth, and the waters shall be healed."

<sup>healed]</sup> Every living thing (of which there were none before) shall abound in the *healed* waters. The absence of living creatures in the Dead Sea has been remarked by ancient and modern writers. So the water which Jesus should give should bring life to the dead in trespasses and sins. Cp. Joh. iv. 14; Rev. xxii. 2, 3.

<sup>9. the rivers]</sup> Lit. as in marg. Perhaps with reference to the circumstance that this *brook or river* is to come into the Dead Sea through the same plain as the Jordan. The one river (Jordan) always flowed, but now, when another river comes in, and *two rivers* flow into the sea, the waters shall be healed.

<sup>10. En-gedi</sup> (see 1 Sam. xxiii. 29) was about the middle of the western shore of the Dead Sea.

eglain; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish <sup>a</sup>of the great sea, exceeding many. But the miry places thereof and the marshes thereof <sup>b</sup>shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, <sup>c</sup>shall grow all trees for meat, <sup>d</sup>whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof <sup>e</sup>for medicine. ¶ Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: <sup>f</sup>Joseph shall have two portions. And ye shall inherit it, one as well as another: concerning the which I <sup>g</sup>lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance. 15 And this shall be the border of the land toward the north side, from the great sea, <sup>h</sup>the way of Hethlon, as men go to <sup>i</sup>Zedad; 16 <sup>j</sup>Hamath, <sup>k</sup>Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; <sup>l</sup>Hazar-hatticon, which

<sup>a</sup> Num. 34. 6.  
<sup>b</sup> Josh. 23. 4.  
<sup>c</sup> ch. 48. 28.

<sup>d</sup> ver. 7.  
<sup>e</sup> Job 8. 16.  
<sup>f</sup> Ps. 1. 3.  
<sup>g</sup> Jer. 17. 8.

<sup>h</sup> Rev. 22. 2.

<sup>i</sup> Gen. 48. 5.  
<sup>j</sup> 1 Chr. 5. 1.  
<sup>k</sup> ch. 48. 4, 5.  
<sup>l</sup> ch. 20. 5.  
<sup>m</sup> ch. 48. 29.

<sup>n</sup> ch. 48. 1.  
<sup>o</sup> Num. 34. 8.  
<sup>p</sup> Num. 34. 8.  
<sup>q</sup> 2 Sam. 8. 8.

<sup>1</sup> Or, and that which shall not be healed.

<sup>2</sup> Heb. shall come up.

<sup>3</sup> Or, principal.

<sup>4</sup> Or, for bruises and sores.

<sup>5</sup> Or, score.

<sup>6</sup> Or, the middle village.

*En-eglaim* does not occur elsewhere. Its form indicates that it was one of the double cities of Moab (see xxv. 9 note). It has been identified with *Ain-el-Feshkuk* to the North on the western bank of the Dead Sea. On this supposition, from *En-eglaim* to *En-gedi* would be the line of coast from the most northern fountain to the principal fountain southward.

11. The exception, which reserves for sterility places to which the living water does not reach, probably indicates that the life and health are solely due to the stream which proceeds from beneath the throne of God. Cp. Isa. lvii. 20, 21.

18—XLVIII. 14. Ideal reallocation of the land to the twelve tribes of Israel. See Plan opposite.

13. The special mention of Joseph's portions was in order to express that the twelve portions were to be exclusive of Levi's land, which was to be provided out of the oblation.

14. *as well as* Or, as. Ezekiel is speaking of tribes, not individuals. Each tribe is to have an equal breadth of land assigned to it.

15. The borders of the land follow closely Num. xxxiv., where they begin from the South, as the people came up from Egypt; in Ezekiel, they begin from the North, as they might return from Babylon. The occupation is ideal, but is grounded, as usual, on an actual state of things.

*the border of the land toward the north]* Names of places in the actual northern border are given (marg. ref.) not to mark exact geographical position, but to shew that the original promise will be fulfilled.

*The way of Hethlon* was probably the defile between the ranges of Libanus and Anti-libanus, from the sea to Hamath. *Hamath* (Amos vi. 2), at the foot of Mount

Hermon, on the Orontes, was the ancient capital of the Hittites. Its Scripture history may be traced in Gen. x. 18; 2 Sam. viii. 9; 2 K. xviii. 34. It was never included in the possessions of Israel. The

#### IDEAL ALLOTMENT OF THE LAND.

Dan					
Asher					
Naphtali					
Manasseh					
Ephraim					
Reuben					
Judah					
Priests' Portions.	Levites'				
	Priests'				
Sanctuary					
City	City	City			
Land					
Princes' Portions.	Princes' Portions.				
	City				
Land					
Benjamin					
Simeon					
Issachar					
Zebulun					
Gad					

border ran considerably South of the town at the entrance of Hamath, the northern opening of Cœle-Syria.

16. *Berothah*, probably the same as *Berothai* (marg. ref.), lay between Hamath and Damascus, as did *Sibraim*.

*Hazar-hatticon* is probably, as in marg.,

17 *is by the coast of Hauran. And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.*

<sup>r</sup> Num. 31. 9.  
ch. 43. 1.

18 *And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side. And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward. The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side. So shall ye divide this land unto you according to the tribes of Israel. ¶ And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall begot children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.*

<sup>q</sup> Num. 20. 13.  
<sup>s</sup> Deut. 32. 51.  
<sup>t</sup> Ps. 1. 7.  
ch. 48. 28.

<sup>r</sup> See Eph. 3. 6.  
Rev. 7. 9, 10.  
<sup>s</sup> Rom. 10. 12.  
Gal. 3. 28.  
Col. 3. 11.

<sup>a</sup> ch. 47. 15,  
&c.

**CHAP. 48.** NOW these are the names of the tribes. <sup>a</sup>From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; <sup>b</sup>a

<sup>1</sup> Heb. from between.

<sup>2</sup> Or, Meribah.

<sup>3</sup> Or, valley.

<sup>4</sup> Or, toward Teman.

<sup>5</sup> Heb. one portion.

"the middle Hazar," to distinguish it from Hazar-enan (v. 17).

17. *and the north &c.]* Or, "and on the North, the border on the North shall be" &c.

18. The eastern boundary is to commence by separating off the territory of Damascus and Hauran, and then to follow the line of the Jordan to the Dead Sea. Further, the land occupied by the trans-Jordanic tribes was also to be separated off from the land of Israel. The trans-Jordanic tribes in fact occupied their ground (in Joshua's allotment) by sufferance. This did not belong to Canaan proper, the land of promise. Hence the tribes, formerly on the east of the Jordan, have here allotments in 'Umaan, though the oblation (xlvi. 1) extends to a considerable distance beyond the Jordan (see Plan, ch. xlvi.). The whole arrangement being ideal and symbolical, the vision here, as in the case of "the waters" (xlvi. 1 note), departs from the physical features of the land for the purpose of maintaining symbolical numbers.

19. The South border (cp. Num. xxxiv. 4) commences with *Tamar*, probably a village near the southern end of the Dead Sea. The word means "palm-tree;" and is given to more than one city in the Holy Land.

*the river to the great sea]* Lit. "riverward to the great sea." By the river is meant the torrent-stream entering the Mediterranean near Rhinocolura (El Arish).

22. *and to the strangers]* Here is quite a new feature in the distribution of the land.

Not only the Israelites by descent, but those who join themselves to Israel by allegiance to the true God, shall have a right of inheritance. Here are opened out the blessings which were to accrue to the Gentiles through the seed of Abraham. Cp. Rom. ix. 24, seq. The difference which existed under the old Covenant between Jew and Gentile is now at last done away. But while heathendom thus unites itself with God's people, Israel is still as ever the chosen people, the centre of this union. No new Church is founded side by side with the old. Heathendom is absorbed in Israel—the standard which God has set up for the nations—i.e. in the One True Church, which has subsisted from the beginning, and will subsist in eternity.

**XLVIII.** The distribution of the Holy Land in detail. The order of the original occupation by the tribes (under Joshua) is partly, but only partly, followed. It is a new order of things—and its ideal character is evinced as elsewhere, by exact and equal measurements. From N. to S. seven tribes succeed each other. Then comes a portion, subdivided into (1) a northern portion for the Levites, (2) a central portion for the priests and the Temple, (3) a southern portion for the city and those who serve it. These three form a square, which does not occupy the whole breadth of the land, but is flanked on either side, East and West, by portions assigned to the prince. Then follow, South of the city, five portions for the

2 portion for Dan. And by the border of Dan, from the east side 3 unto the west side, a portion for Asher. And by the border of Asher, from the east side even unto the west side, a portion for 4 Naphtali. And by the border of Naphtali, from the east side 5 unto the west side, a portion for Manasseh. And by the border of Manasseh, from the east side unto the west side, a portion 6 for Ephraim. And by the border of Ephraim, from the east 7 side even unto the west side, a portion for Reuben. And by the border of Reuben, from the east side unto the west side, a portion 8 for Judah. ¶And by the border of Judah, from the east side unto the west side, shall be <sup>b ch. 45. 1-6.</sup> the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: 9 and the sanctuary shall be in the midst of it. The oblation that

five remaining tribes—similar to those assigned to the seven. Thus the Levites, the Temple, and city, are guarded by Judah and Benjamin, the two tribes who had throughout preserved their allegiance to the true sovereignty of Jehovah, and thus the plan expresses the Presence of Jehovah among His people, summed up in the name of the city, with which Ezekiel's prophecy closes, THE LORD IS THERE.

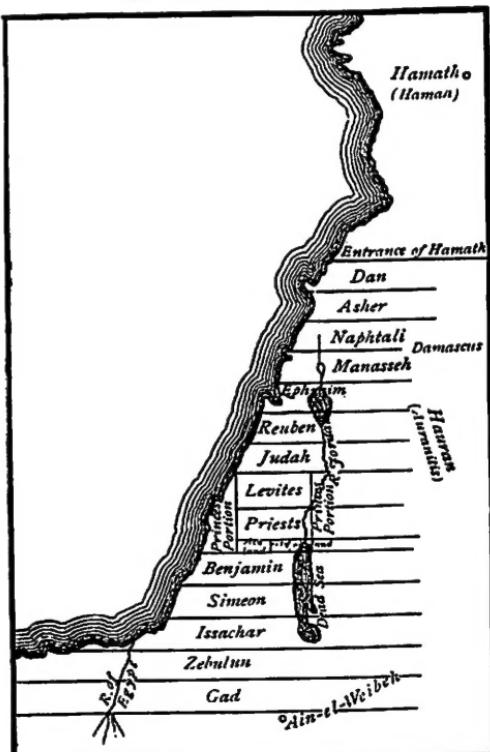
The breadth of the portions is not given, but since the exact breadth of the oblation was about 30 geog. miles (xlvi. 1 note), and seven tribes were between the entrance of Hamath and the oblation, the breadth of one portion was about 17 geog. miles. The breadth of the Levites' portion and of the priests' portion was in each case about 15 geog. miles. Ain-el-Weibeh, if Kodesh, [?], see Num. xiii. 26] would be very nearly the southern border.

The general lines of existing features are followed with considerable fidelity, but accommodation is made to give the required symbolical expression. *Dan* had originally an allotment West of Benjamin, but having colonized and given its name to Laish in the North, was regarded as the most northern occupant of Canaan (Judg. xviii. 29). *Zebulun* and *Issachar* are removed to the S. to make room for the second half of *Manasseh* brought over from the East of Jordan. *Reuben*, brought over from the East, is placed between *Ephraim* and *Judah*. *Benjamin* comes immediately South of the city, and *Gad* is brought over from the E. to the extreme S.

6. Length is throughout measured from W. to E., as breadth is from N. to S.

The offering (*vv. 9-22*), or, *oblation*, here includes all the land given to priests, Levites, city, and prince; the different parts being distinguished. All these together are to extend from W. to E. in the same way as the

#### THE LAND OF ISRAEL.



portions of the other tribes, the imaginary Jordan being the eastern boundary of all.

ye shall offer unto the LORD *shall be* of five and twenty thousand 10 in length, and of ten thousand in breadth. And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof. <sup>c</sup> ch. 44. 15. 11 *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my <sup>d</sup>charge, which went not astray when the children of Israel went astray, <sup>e</sup>as the Levites 12 went astray. And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites. 13 ¶ And over against the border of the priests the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and 14 the breadth ten thousand. <sup>f</sup> And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for *it is* holy unto the LORD. ¶ And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be <sup>g</sup>a profane place for the city, for dwelling, and for suburbs: and 15 the city shall be in the midst thereof. And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and the east side four thousand and five hundred, and the west 16 side four thousand and five hundred. And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. 17 ¶ And the residue in length over against the oblation of the holy portion *shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them 18 that serve the city. <sup>h</sup> And they that serve the city shall serve it 19 out of all the tribes of Israel. All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city. 20 ¶ And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; <sup>i</sup>and

<sup>1</sup> Or, *the sanctified portion shall be for the priests.*

<sup>2</sup> Or, *ward, or, ordinance.*

<sup>10.</sup> *toward the north...toward the east, &c.]* i.e. the measurements are *along the North and East sides, &c.*

<sup>15.</sup> *the five thousand &c.]* The remainder of the square of 25,000 reeds from N. to S.

*profane]* For common use, as distinguished from that which is *holy* unto the Lord.

<sup>17.</sup> The city being 4500 reeds square, 250 reeds are marked off N.S.E.W. from the city land.

<sup>18, 19.</sup> *them that serve]* i.e. the cultivators or husbandmen.

<sup>19.</sup> Of old the city belonged to Benjamin

and Judah, and its inhabitants were mainly from these tribes. Now all the tribes are to have equal part in it, and avoid jealousies (cp. 2 Sam. xix. 43).

<sup>20.</sup> *the holy...with &c.]* Or, "a fourth part as the holy oblation, for" &c.

<sup>21.</sup> *Or, And the residue shall be for the prince,—on the one side and on the other side of the holy oblation and of the possession of the city over against the 25,000 of the oblation toward the East border, and westward over against the 25,000 toward the West border, over against the portions [of Judah and Benjamin, between which the oblation was in-*

22 the sanctuary of the house *shall be* in the midst thereof. Moreover from the possession of the Levites, and from the possession of the city, *being in the midst of that* which is the prince's, between the border of Judah and the border of Benjamin, shall 23 be for the prince. ¶ As for the rest of the tribes, from the east 24 side unto the west side, Benjamin *shall have* <sup>1</sup>a portion. And by the border of Benjamin, from the east side unto the west side, 25 Simeon *shall have* a portion. And by the border of Simeon, 26 from the east side unto the west side, Issachar a portion. And by the border of Issachar, from the east side unto the west side, 27 Zebulun a portion. And by the border of Zebulun, from the 28 east side unto the west side, Gad a portion. And by the border of Gad, at the south side southward, the border shall be even from Tamar <sup>2</sup>unto <sup>3</sup>the waters of "strife in Kadesh, and to the 29 river toward the great sea. ¶ "This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these 30 are their portions, saith the Lord God. ¶ And these are the goings out of the city on the north side, four thousand and five 31 hundred measures. "And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate 32 of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. 33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one 34 gate of Zebulun. At the west side four thousand and five hundred, *with their* three gates; one gate of Gad, one gate of 35 Asher, one gate of Naphtali. It was round about eighteen thousand measures. ¶ And the name of the city from *that day shall be*, <sup>3</sup>*The LORD is there.*

<sup>1</sup> ch. 47. 19.  
<sup>2</sup> ch. 47. 14,  
21, 22.

<sup>3</sup> Rev. 21.12,  
&c.

<sup>o</sup> Jer. 33. 10.  
<sup>p</sup> Jer. 3. 17.  
Zech. 2. 10.  
Rev. 22. 3.

<sup>1</sup> Heb. *one* portion.

<sup>2</sup> Heb. *Meribah-kadesh.*

<sup>3</sup> Heb. *Jehovah-shammah*: See

*Exod.* 17. 15, *Judg.* 6. 24.

cluded], shall be for the prince; and it shall be that the holy oblation and the sanctuary of the house shall be in the midst thereof. This exactly describes the position of the prince's allotments on the borders of the oblation.

30. *the goings out of the city*] The gates described in v. 31. Measures (reeds) concern the sides. Divide the verses thus:—30. *And these are the goings out of the city.* 31. *On the north side 4500 measures: and the gates of the city after the names of the tribes of Israel: three gates northward &c.*

35. The circuit of the city walls, a square of 4500 reeds, was 18,000 reeds, not quite 37 English miles. The circuit of Jerusalem in the time of Josephus was reckoned by him to be about four miles.

*the name &c.]* The manner of expressing a spiritual meaning by giving a name to a city,

a people, or the like, is familiar to the prophets (see xlivi. 15 note). Jerome explains it:—"The name of the city shall be no longer Jerusalem (*the vision of peace*), but Adonai-shamma (*the Lord is there*) [rather, Jehovah-shammah, *Jehovah is there*], because Jehovah will never again withdraw from it, as He once withdrew, but will hold it as His everlasting possession." The visible Presence of God's glory, once represented in the Tabernacle and in the Temple, had departed, and should not return in the same form. Yet Ezekiel in *visions of God* sees a Temple reconstructed to receive the glory of the Divine Presence, a prophetic vision fulfilled in Emmanuel (*God with us*), Who tabernacled among men (John i. 14). Cp. Rom. ix. 25; Rev. xxi. 2, 3.